

School of Theology at Claremont

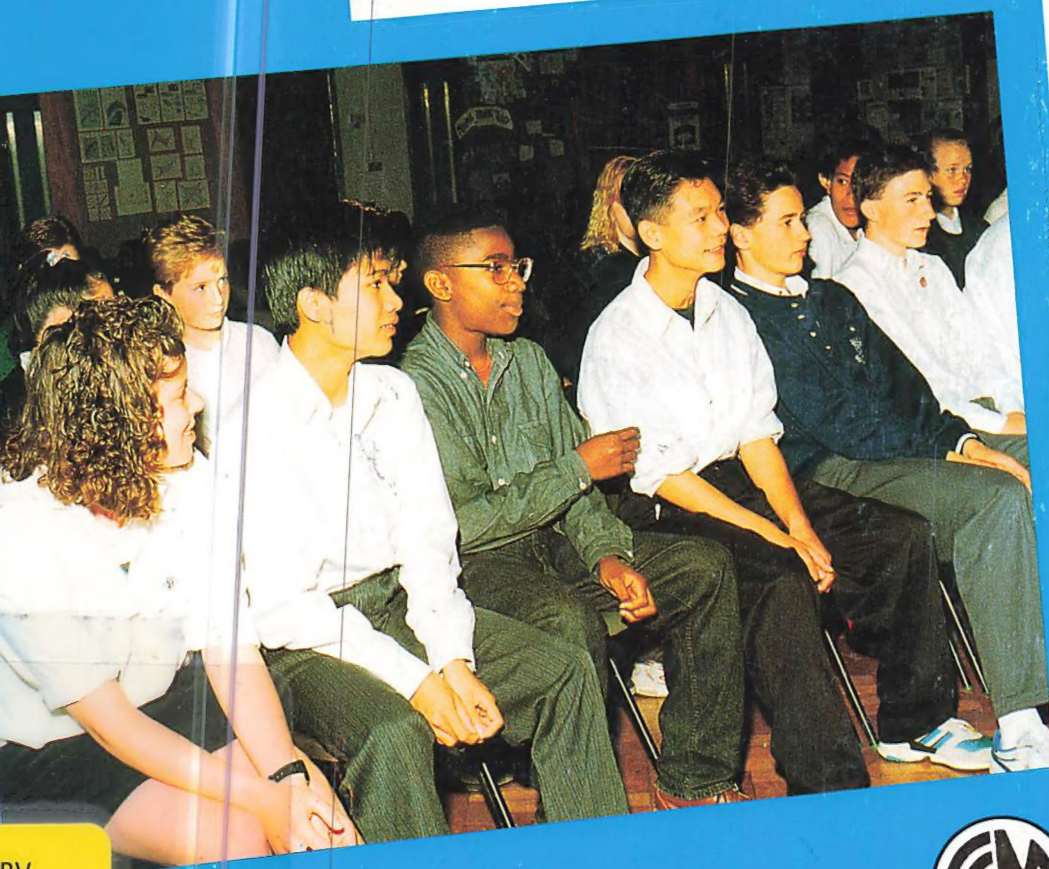


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DRAWN TOGETHER



RESOURCES
FOR
BROADLY
CHRISTIAN
ACTS
OF
WORSHIP

OVER
ELEVEN



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**MOORE CENTER
CLAREMONT SCHOOL OF THEOLOGY**

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1988

D R A W N TOGETHER

Resources for Broadly Christian Acts of Worship

Over Elevens

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and The Salvation Army

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Introduction

Love is at the centre of Christian belief. Many 11-16-year-olds will associate love with the idea of being 'in love'. This theme seeks to explore the Christian ideal of love by looking at the behaviour that results from it: the ability of love to overcome barriers of hostility and hate; the way in which love rejects superficial judgements about people based on appearances; the definition and redefinition of love that takes place in family relationships.

1.1 Pause for thought: Love never gives up

Objective To examine the need for love to persist in the face of difficulties.

Leader: We are going to look at what it means to love someone and how we react when we know that we are loved.

There is a definition of love in the Bible that is often read out at weddings:

'Love is patient and kind; it is not jealous or conceited or proud; love is not ill-mannered or selfish or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up; and its faith, hope and patience never fail.' (1 Corinthians chapter 13, verses 4-7, *Good News Bible*)

How do we feel when someone shows love to us? If they are kind, we are more likely to be kind in return. If they are patient with us, we are more likely to try harder.

Not everyone has known what it feels like to be loved. They may react in unexpected ways when you try to be kind. Some people have trusted someone they thought loved them and been let down. This may make them suspicious if you try to be generous or patient with them.

Should we stop loving those people who seem to reject our love? Getting through to them might seem like trying to melt an iceberg with a candle.

Christians believe that in the end love overcomes all barriers. 'Love never gives up; its faith, hope and patience never fail.'

Is this what it means to love someone?

1.2 Prayer stimuli

Objective To show that love helps overcome barriers or stereotypes in society.

Ask pupils to brainstorm a list of people in society who are written off because of their appearance. Examples: homeless; disabled people; old people; people who can't afford nice clothes.

Pupils could write prayers expressing concern for these people.

Alternatively, the name of each group could be inserted into the following simple sentence prayer:

When we see _____ help us not to turn away. Help us to remember that God loves them and sees them as individuals.

1.3 Prayer

Objective To show that our sense of self worth grows from the knowledge that we are loved.

Pupils could be invited to spend a few minutes in silent thought thinking of the people who love them and whom they love.

The following prayer could be read out:

Dear God, I pray that I might see and understand myself as I really am, a very special, valuable individual. Knowing that this is true, may I treat and view other people in the same way. Thank you.

1.4 Visual effect: Fashion show

Objective To show that love does not tolerate superficial judgements about people based purely on appearances.

Preparation Ask a group of pupils to organise and stage a fashion show.

This could concentrate on a particular era or style, clothes the pupils have made themselves or an image constructed from jumble sale buys. Pupils would need to write the commentary and arrange for suitable music.

Included in the commentary should be the pupils' own thoughts about how we tend to judge people by their clothes rather than value them as individuals. One way of doing this would be to describe the fashions the 'model' was wearing and then say something distinctive and positive about the pupil modelling the clothes.

The show could end with the following statement.

Leader: The Bible advises Christians not to judge people purely by the clothes they are wearing. Love your neighbour as yourself.

'My friends, you believe in our Lord Jesus Christ who reigns in glory and you must always be impartial. For instance, two visitors may enter your meeting, one a well-dressed man with gold rings, and the other a poor man in grimy clothes. Suppose you pay special attention to the well-dressed man and say to him, "Please take this seat," while to the poor man you say, "You stand over

there, or sit here on the floor by my footstool,” do you not see that you are discriminating among your members and judging by wrong standards? Listen, my dear friends: has not God chosen those who are poor in the eyes of the world to be rich in faith and to possess the kingdom he has promised to those who love him? And yet you have humiliated the poor man.’

(James chapter 2, verses 1-6, *Revised English Bible*)

1.5 Reading: Friendship is . . .

Objective To show how friendship can overcome hostility.

Preparation If necessary, pupils should be reminded that Mrs Thatcher was British Prime Minister (1979-90) and Mr Gorbachev President of the USSR.

Leader: Can you tell me who said, ‘I like Mr Gorbachev. I think we can do business together’?

This statement from Mrs Thatcher was not said on the spur of the moment. These two politicians had met and become friends as far back as 1984 at a dinner party of the Inter-Parliamentary Union.

One hundred years ago a French barrister and an English carpenter met and got on well with each other. Both were Members of Parliament in their own countries.

They decided that MPs of every nation, large and small, should meet together, not to represent their governments, but just to make friends and exchange views. This is how the Inter-Parliamentary Union (IPU) was formed.

In 1989 the IPU celebrated its centenary in London with a grand reception and many speeches. But over the years its best work has been done in small groups, having a meal together or a chat over a few drinks or a game of golf.

Today the MPs of 112 countries from Albania to Zimbabwe meet regularly in this way. Some of their governments have not spoken to each other for years and are sworn enemies, like Britain and Argentina were after the Falklands War. But the MPs keep up their friendly contacts and try to start up good relationships again. They try to help their leaders forget their quarrels and live at peace.

Monsieur Frederic Passey and Mr William Cremer who started the IPU were awarded the Nobel Peace Prize. They deserved it!

Jesus made a special point of making friends with people nobody wanted to speak to. He didn’t care whether they were rich or poor, respectable or detested. Jesus could see the good and the possibilities in such people; his friendship changed their lives.

1.6 Reading: Love is . . .

Objective To invite pupils to look at a historic view of love and marriage and see whether they find points relevant to today.

Optional preparation This reading contains two quotations from Catherine Booth and one from William Booth. Pupils can be invited to discuss them and say whether they have any relevance to society today. Their thoughts could be read out as well, if desired.

Leader: It is well known that The Salvation Army was started by William Booth. Less well known is the work of his wife Catherine, whom he regarded as his partner in all that he did. Catherine was famous as a preacher and had strong views on most subjects.

The first quotation from Catherine's writings is an extract talking about courtship, the Victorian word for going out with someone before getting married.

'Who can wonder that marriage is so often a failure when we observe the ridiculous way in which courtship is commonly carried on? Would not any partnership end disastrously that was entered into in so blind and senseless a fashion?

Perhaps the greatest evil of all is hurry. Young people do not allow themselves sufficient time to know each other before an engagement is formed. They should take time and make opportunities for acquainting themselves with each other's character, disposition and peculiarities before coming to a decision. This is the great point. They should on no account commit themselves until they are fully satisfied in their own minds, assured that if they have a doubt beforehand it generally increases afterwards. I am convinced that this is where thousands make shipwreck and mourn the consequences all their lives.'

Catherine Booth was the sort of person who thought carefully about things before she did them. In this second passage she describes the four rules she made for herself before getting married.

'There were also certain rules which I formulated for my married life before I was married or even engaged. I have carried them out since my wedding day, and the experience of all these years has taught me their value.

The first was never to have any secrets from my husband in anything that affected our relationship or the interests of the family.

The second rule was, never to have two purses, thus avoiding even the temptation of having any secrets of a domestic character.

My third principle was that, in matters where there was any difference of opinion, I would show my husband my views and the reasons on which they were based, and try to convince him in favour of my way of looking at the subject. This generally resulted either in his being converted to my views or in my being converted to his.

My fourth rule was in cases of difference of opinion never to argue in the presence of the children. I thought it better even to submit at the time to what I might consider to be a mistaken judgement, than to have a controversy before them. But of course when such occasions arose I took the first opportunity for arguing the matter out.'

The final passage is an extract from the speech William Booth made at Catherine's funeral on 14 October 1890. In calling her a warrior he is using the Salvation Army imagery of the Christian fighting against evil and injustice.

'My heart has been full of gratitude because God lent me for so long a season such a treasure. I have been thinking, if I had to point out her three great qualities to you here, they would be:

First, she was *good*. She was a thorough hater of shams, hypocrisies and make-believes.

Second, she was *love*. Her whole soul was full of tender deep compassion. Oh, how she loved, how she compassioned, how she pitied the suffering poor! How she longed to put her arms around the sorrowful and help them!

Lastly, she was a *warrior*. She liked the fight. She was not one who said to others, "Go!" but, "Here, let *me* go!" I never knew her flinch until her poor body compelled her to lie aside.'

1.7 Reading: Being spat at

Objective To examine the Christian belief of loving your enemies.

Optional preparation Pupils could be invited to discuss this incident and give their views. Some of these could be read out as well.

The discussion could focus on the following points:

Should Christians be allowed to express their views in the streets?
Should they expect to do this without interference from members of the public?
How would you have reacted if this had happened to you?
Is it possible to love people who treat us badly?

Leader: In this passage a member of The Salvation Army talks about something that happened to her during an outdoor Christian meeting.

'Has anyone ever spat at you so that you have had to wipe your clothes clean?

It happened to me one day. I was amongst a group of salvationists holding an open-air meeting in a shopping precinct. We were speaking about Jesus to the people passing by when suddenly some young people came towards us, shouting. They swore and hurled abuse at us.

Finally, they climbed some nearby steps to a higher level and started spitting down at us. It was as I was wiping my friends' clothes clean, that I was hit. To this day I cannot think of it without shuddering.

It was a horrible experience. I was afraid, humiliated and angry. I hated these men.

But Jesus said, "Love your enemies; do good to those who hate you; bless those who curse you; pray for those who treat you spitefully." It was people like these he meant.'

(Bible quotation from Luke chapter 6, verses 27-28, *Revised English Bible*)

1.8 Mime: The Incredible Mystery Man

Objective To look at how we attach labels to people rather than looking at their true worth.

Preparation Get ten to fifteen plastic cups and write on them in large letters words which describe the criteria by which society values people, for example, money, good looks, qualifications, friends, possessions, popularity.

Just prior to the session get the volunteer mystery man (or woman) and wrap his head with masking tape, sticky side out. You will need to leave room for the eyes and mouth. It is easier to use someone with short hair.

Place the plastic cups on a table in front of the group.

Leader: Today I have a special guest I want to introduce to you.

He is unknown to anyone here except me. His identity must remain a mystery because of the amazing feat he is about to perform. On this table before me you can see everything that you can achieve in this life. How much will the Incredible Mystery Man be able to acquire?

(A roll of drums)

Come in Mystery Man!

(The mystery man strides in moving like a robot, preferably walking the whole length of the room. He approaches the table and tries to pick up the cups by touching them with his head. Added drama can be achieved by tying the mystery man's hands behind his back. Once the laughter has died down and the mystery man has picked up as many cups as possible he can be released from his helmet and given a round of applause)

As we go through life we pick up various qualities and characteristics and these often become the things by which we are known. *(You may wish to elaborate on some of the words on the cups that the Man picked up)* Sometimes we assume that these labels tell us all there is to know about a person. If someone does not have good looks or does not have many qualifications it can be too easy for us to write them off as worthless.

Jesus taught that people should be loved and valued for themselves rather than for the labels society attaches to them.

He said: 'Do not judge others so that God will not judge you, for God will judge you in the same way as you judge others, and he will apply to you the same rules you apply to others.' (Matthew chapter 7, verses 1-2, *Good News Bible*)

He also said: 'You must love your neighbour as yourself.' (Mark chapter 12, verse 31, *Revised English Bible*)

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| <h1>Theme 2</h1> | <h1>Thankfulness</h1> |
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Introduction

For Christians, thankfulness is a fundamental attitude to life. It is expressed in a willingness to share and an open sincerity. This theme emphasises the benefits that flow from approaching life with a sense of gratitude to God. A number of the items could be used in harvest celebrations.

2.1 Pause for thought: The harvest of our lives

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| Objective | To give thanks for positive things done in the past that benefit us now. To look at the opportunity to revise past decisions. |
| Optional preparation | Pupils could discuss beforehand the ideas behind this piece and prepare thoughts that could be read out at the pauses in the prayer. |
| Leader: | <p>When we think of harvest we normally think of wheat being taken from the field so that the grain can be made into bread. But we know that in order for the crop to grow the seed had first to be sown.</p> <p>Sometimes we can look at our lives and see the harvest of what we have done or sown in the past. An example of this is when we decide to watch a video and find that it gives us bad dreams or that there is a violent image we can't erase from our minds.</p> <p>It is for us to decide what we do with our lives. We can affect the harvest of the future by what we choose to sow. We can influence whether or not the harvest will be a good one or a bad one.</p> <p>An example of bad sowing is people who mix with drug users and are more likely to end up using drugs themselves.</p> <p>Let us stop for a few moments so we can think of things we would like to change in our lives so we can build a better future for ourselves. <i>(Pause)</i></p> <p>Sometimes we can see good and positive things we have done in the past where we are now reaping a harvest of happiness.</p> <p>An example of good sowing is where we have made up an argument with a friend.</p> <p>Let us stop for a few moments so we can celebrate the harvest of our lives. <i>(Pause)</i></p> <p>Thank you for the harvest of our lives.</p> |

2.2 Prayer stimuli: Good news

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| Objective | To look for positive things and value them. |
| Preparation | <p>Give pupils copies of local and national newspapers and ask them to bring in magazines they read. In groups get them to look through and find items of good news. Ask them to discuss how the people involved will have felt. Then discuss why more bad news than good news is reported.</p> <p>Finally, ask each group to identify a good news story in the school or in their own lives and write it up as a newspaper story or magazine article. Read out their articles during the act of worship.</p> <p>Pupils' good news stories might include:</p> <ul style="list-style-type: none">passing an exam or receiving a music or sports award;a school team that has done well;an individual who has overcome a difficulty;a school activity for charity. |

2.3 Story: The Director and the Dosser

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| Objective | To show that true thankfulness has to be sincere rather than coming from a desire to boast. |
| Optional preparation | <p>This is a re-telling of a Bible story found in Luke chapter 18, verses 9-14. It adds to the effect if the narrator, the Director and the Dosser are three different speakers. The Director and the Dosser can dress suitably, adopt different accents and mime a little.</p> <p>Leader: Have you heard the one about the Director and the Dosser?</p> <p>Well, this director of a big company and this dirty dosser both decided to go into a church and thank God for helping them.</p> <p>The Director drew up outside the church in his BMW and left it on double yellow lines. He waited until the church was nearly full and then walked in up to the front and started praying in this really loud voice.</p> <p>'Thank you, God, old chap, for making me such a nice person. I'm not greedy, I've never been dishonest and I'm not the sort of chap who sleeps with other men's wives. Because let's face it God, there are just so many people like that around these days. Thank God I'm not like that dosser over there. Don't forget that I'm a thoroughly decent chap and that I give an awful lot of money to charity.'</p> <p>While the Director was praying the other people in the church looked impressed at his smart suit and slick words. The Dosser was standing near the back of the church hoping that no one would notice him. He looked embarrassed and mumbled his prayer. 'O God, I've made such a mess of my life. I don't know why you take any notice of people like me. Help me find a way out of this mess.'</p> <p>Which one do you think God listened to?</p> <p>Jesus said that the person who makes himself look important is not capable of listening to God, but the person who admits he is in the wrong is able to receive God's help.</p> |

2.4 Poem: Rich and poor

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| Objective | To look at harvest thanksgiving through the eyes of rich and poor nations. |
| Preparation | The meaning of this poem will be brought out if two voices read the verses as marked. |
| Voice 1: | We plough the fields and scatter The good seed on the land. See how the crops are growing How tall and straight they stand. We drive expensive tractors, We fertilise the ground, Then harvest all that lovely food; There's plenty to go round. |
| Voice 2: | We plough the fields and scatter The good seed on the land, But we need rain to water it, Our soil is mainly sand. We have an ox or donkey To pull the wooden plough, We have to try and feed ourselves But never know quite how. |
| Voice 1: | We sell our crops for money And spend the pounds we get, A car, a television, There's lots that we'd like yet. |
| Voice 2: | We never grow enough to eat, We've nothing left to spare. How is it you are richer? It does not seem quite fair. |
| Both Voices: | Has God made some mistake About the food supply, So some of us get plenty While others starve and die? Oh is there really not enough In all this world to share? Or is it that the poor are poor Because the rich don't care? |

2.5 Reading: Harvesting the rubbish tip

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| Objective | To evoke a sense of thankfulness for our relative material comfort. |
| Leader: | <p>When we think of harvest we think of farmers in the fields gathering in the crops so that we can eat. If we have a garden and grow fruit and vegetables we may harvest some food ourselves. Some people have to harvest in a very different way in order to earn enough money to eat. This is their story.</p> <p>The Philippines is a country made up of 7,000 islands. It has 52 million people, most of whom live as farmers or fishermen. Many people have moved into the cities in the hopes of improving their lives. Some of them live on Smoky Mountain.</p> |

Smoky Mountain is a short ride from Manila, the capital city of The Philippines. It is a mountain made from garbage unloaded from the lorries that collect it from the streets of Manila. About 21,000 people live on this rubbish tip. They live by sorting through the refuse as it is unloaded for anything that can be reused. Anything they find they sell and use the money to buy food. Children as young as four years old rummage through the piles of stinking refuse looking for reusable items.

It depends on how good the day's harvest has been as to how well the family can eat.

The people live in shacks or windowless boxes and try to make them look like home by arranging plants around them.

The Salvation Army has a centre at Smoky Mountain where it tries to help the people who are trying to live from what others have thrown away.

When we think of people who live in those conditions, the list of things we are grateful for suddenly grows much longer.

2.6 Reading: Darkie Pearce

Objective To show how Christians try to live in a way that demonstrates their gratitude to God.

Preparation If you feel the historically accurate name of Darkie would cause offence it can be changed to Dusty.

Leader: What lengths would you go to to prove to someone you were grateful to them for saving your life? This is a story about a man whose life seemed likely to end in death by hanging and what he did when he escaped that death.

Darkie Pearce was called Darkie right from being a boy because his face was always dirty. As he grew up he became a hardened and vicious criminal and had spent time in many high security jails.

He was a thief, pickpocket and bully and let nothing stop him being 'an enemy of the law'. Anyone who stood in his way was viciously beaten and he vowed he would kill if necessary. As a young man he had met the infamous criminal from Sheffield called Charlie Peace. Darkie tried to model himself on Charlie. A lot of Darkie's crimes were a copy of Charlie's. Charlie was good at avoiding capture but when finally he was caught he was sentenced to death and hanged for the murders he had committed.

Darkie found himself back in prison not long after Charlie had been hanged. The prison chaplain warned Darkie that he too would end up with a death sentence if he did not alter his ways.

Darkie met another prisoner who had become a Christian whilst in jail. Darkie was so impressed by the way this man had changed that on release from prison he agreed to accept help from The Salvation Army. The Salvation Army offered assistance to anyone coming out of jail - to find a new home, a new job, suitable clothes and some friends.

Having accepted this help Darkie decided that he also wanted to become a Christian. The change in him was dramatic and he never again committed another crime and never again faced the threat of a death sentence. Darkie wanted to show God how grateful he was for his new life. He adopted a boy

called Billy, whose parents had both died. Darkie offered him a home and love and attention, all the things Billy had been without since his parents' death.

Darkie and Billy travelled together around the country telling people what had happened to them and how grateful they were to God. Darkie always wore his convict's uniform with its broad stripes to draw attention to the change that had occurred in his life.

2.7 Mime: Castaways

Objective To look at the problem of sharing the world's resources so that all have sufficient.

Preparation Eighteen pupils will need to go through the simple mime.

Props A basket of nine oranges.

Leader: *(Leader shades eyes and looks to the back of the room. Three pupils dressed as shipwrecked mariners stagger to the front of the room)*

You've survived the shipwreck and just arrived on the desert island. I wonder what there is on the island. At least you will have something for breakfast as there are nine oranges here.

If I were you I'd count the oranges and share them out before you go to sleep.

(Pupils establish that there are three each and lie down beside their pile of oranges and go to sleep. As they are sleeping six more castaways make their way to the island and collapse exhausted around the original three)

Next morning the castaways wake up and find that they are not alone on the island. The new castaways look hungry. What are they all going to eat?

(Hopefully the audience will point out that there is enough for one orange each)

So they share out the food equally; after all, no one wants to see any of the survivors starve.

They are just about to eat their oranges when another nine castaways arrive.

(Nine further pupils arrive and look enviously at those with the oranges)

What should happen now?

There is enough to eat if everyone will share.

We are like castaways with the planet earth as our island and we have to find enough food to eat. There is enough to go round but not everyone seems willing to share.

(Those with oranges cluster together on one side whilst those without gradually drop to the ground with hunger)

What will it take for everyone to share?

Introduction

Humility is not always seen as a positive characteristic. For many people it means timidity or lack of self-esteem. For the Christian, however, humility means having an honest view of your own importance, and being aware of the role that God and other people have played in your achievements. This chapter looks at the conflicts and fears that can stop us valuing ourselves. It explores the belief that the value of my life is measured not by how important I am, but by how willing I am to help others.

3.1 Prayer stimuli: My worst fears

Objective To show how fear can prevent us living life to the full.

Preparation Put pupils into groups of three, giving each group a large sheet of paper and felt pens. Ask each group to draw a poster which represents the things people are most afraid of. Encourage them to include their own worst fear; it is up to them whether or not they admit which one it is to the rest of the group.

Examples:

Failing exams or tests
Having an accident
Spiders
Being trapped

Then ask them to discuss what effect fear has on people; what it stops them doing; how it affects those around them.

Finally talk about the ways in which people confront their fears.

Explain how people with a serious phobia have to seek therapy from a doctor to live a normal life. Most fears can be faced by recognising them and the effect they are having, by working out what is the worst that could happen if the fear came true and by seeking support from friends in confronting the fear.

From this work ask each group to write a short letter of advice to someone who was coping with one of the fears on their poster.

Leader: Get the pupils to display their posters to the rest of the group and read out their letters of advice. This could follow or be followed by the reading in section 3.4

Pupils may think it is appropriate to tear each poster in half once the letter has been read to symbolise the fear being dispelled.

3.2 Pause for thought: What spot?

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| Objective | To show that we need to see problems in proportion to prevent them getting in the way of our relationships with others. |
| Preparation | The thoughts below could be read out or be introduced by the following stunt. The help of three pre-warned volunteers is needed. |
| Leader: | <p><i>(The first volunteer comes to the front of the room and faces the group. A small spot of a bright colour has been drawn on his or her face in a washable pen. From a normal distance it is unnoticeable)</i></p> <p>Suddenly the leader or a second volunteer says: ‘Yuk, look at that spot! You’ve got a green spot.’</p> <p><i>(They hold first a normal mirror then an enlarging mirror and finally a magnifying glass to the spot)</i></p> <p>Eventually the person with the spot becomes neurotic and says: ‘Oh no! This is a terrible spot, I daren’t show my face in school today.’</p> <p><i>(They put a paper bag over their head)</i></p> <p>A third volunteer shouts from the front row: ‘What spot? I couldn’t see a spot, could you?’</p> <p><i>(The paper bag is removed with gratitude and the second volunteer chased away)</i></p> <p>Now let us spend some time in thought or prayer.</p> <p>Sometimes little problems seem really big and threaten to ruin our lives.</p> <p>We imagine that somehow everybody knows and is staring at us all day.</p> <p>The whole day is made miserable because we stop seeing things in perspective.</p> <p>When things like this happen help us to see ourselves as others see us: a whole person.</p> |

3.3 Reading: Parents!

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| Objective | To show the importance of valuing ourselves rather than accepting other people’s valuations of us. |
| Optional preparation | <p>Pupils could be invited to discuss whether they think the mother favoured the younger daughter.</p> <p>Pupils may wish to make these readings the basis for an improvisation and act out what happened when the daughter confronted her mother.</p> |
| Leader: | The Salvation Army produces a weekly newspaper called <i>The War Cry</i> . Each week it has a problem column called ‘Listening Ear’. Instead of an agony aunt the letters are answered by a husband and wife who are experienced counsellors. The answers they give emphasise the right of the individual to run his or her own life but also reflect Christian values. |
| Letter: | My younger sister has always overshadowed me. From as far back as I can remember she has received more attention - and has enjoyed it! I must admit |

she is better looking than me and possibly more intelligent too. I wish she wasn't so smug about it. My mother's continual praising of her makes me feel a failure. I am finding it very difficult not to despise both of them.

Reply: How hard it must have been for you to live with such feelings through the years. What do those feelings include? Jealousy? Envy? Anger? Hatred? Inferiority? Rejection? A sense of injustice?

It is more than likely that you received the message as a baby that you were very special. Then she - your sister - came along, and everything changed. Or so it seemed to you. Attention which had been all yours had to be divided, and the helpless newcomer got, what seemed to you, more than her fair share. Perhaps you felt let down, put out, betrayed, though you had no words for your feelings. That is how most elder children feel. In your case you feel that things have never evened out. Your sister has continued to have most of the attention and appreciation. She wouldn't be normal if she didn't enjoy it, would she?

In trying to work out why she should be preferred, you mention her looks and intelligence. Remember that beauty is always in the eye of the beholder, and that intelligence is very hard to assess unless the difference is great - which your word 'possibly' suggests is not the case. It may be that your sister's intelligence shows itself in different areas from yours, and those may be the ones your parents especially approve. Good, intelligent, well-meaning parents can still have very narrow and rigid expectations of what their children should be like. The member of the family who comes closest to these expectations is likely to be held up as an example to the rest which can be infuriating. It can also be misinterpreted.

It does not necessarily mean that the 'ideal' child is loved more; that she is valued more; nor in fact that she is superior. The continual praising may be your mother's way of encouraging you to make a greater effort. Her method may not be very successful but her motive may be genuine.

So, relax, and take an objective view of your sister - not easy in the circumstances, but try to be honest and fair. What do you like about her? If you pocketed your pride is there anything you could learn from her? Are you glad you are not like her in some ways?

Acknowledge the good things in her as well as the maddening defects. Then look at yourself in the same objective way. List your own good and bad points. Compare them with your sister's list. Notice the differences, reminding yourself that different does not necessarily mean inferior or superior.

Try in a new way to value the good in your sister and the good in yourself. Your very human and understandable feelings may have prevented you from developing your own special gifts and personality as fully as possible. Try telling your mother and sister how you have been feeling. The result may surprise you and free you to become the special person you are.

3.4 Reading: Why worry?

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| Objective | To show that keeping our worries in perspective helps us maintain a positive attitude to life. |
| Leader: | Often we stop enjoying life because we are worrying unnecessarily. We think about the things that might go wrong rather than working on things we can put right. We worry about things over which we have no influence and ignore those things which we could change if we wanted to. Jesus spoke to his followers |

about this kind of unnecessary worry, and encouraged them to rely upon God. He used examples that the people of his day would relate to. This reading takes his thoughts and introduces examples we are more familiar with today.

Why are you always worrying?

There is more to life than a big meal and your body is more important than the clothes on it.

Look at the sparrows in the trees; they don't shop at Tesco's neither do they save with the Halifax but God feeds them, and you are more precious to God than the sparrows.

Why do you always look so anxious?

Is it going to make you live longer or grow taller?

So why keep on worrying if it doesn't improve the situation?

Look at the daffodils in the garden; they don't flick through catalogues or shop at Marks and Spencers, but I tell you that not even Miss World is dressed as beautifully as the daffodils.

It is God who clothes the daffodils that are in the vase today and in the bin tomorrow; surely he will give you what you need!

So don't get all upset; always concerned about what you will eat and drink. God the Father knows that you need these things.

So let's get first things first. Make sure that you are at peace with God and everyone you meet. This will put all your worries into perspective.

(Paraphrase of Matthew chapter 6, verses 25-34)

3.5 Reading: The humble mind

Objective To show that nobody is so important that they are above helping others.

Leader: Albert Einstein (1879-1955) was one of the outstanding mathematical physicists of this century. Born in Germany of Jewish parents he became a Swiss citizen in 1901. The first part of his famous relativity theory appeared in 1905.

He was made a professor, first at Zurich and Prague and then at Berlin where he remained from 1913 to 1932, completing the general theory of relativity by 1916. He received the Nobel prize for Physics in 1921. He eventually settled in America where he became a professor at Princeton.

You might easily expect such an academic person to be too busy to give time to others, yet Albert Einstein was noted throughout his life for his willingness to be available to people. Even when he was busy making his most important discoveries he told his students, 'If you have a problem come to me with it. You will never disturb me, since I can interrupt my own work at any moment and resume it immediately the interruption has passed.'

It is said that his neighbours in Princeton, USA, had a 10-year-old daughter who often left the house to make mysterious visits to Einstein's home. When she was questioned about this the girl replied: 'I had trouble with my homework in arithmetic. People said that at No. 112 there lives a very big mathematician,

who is also a very good man. I went to see him and asked him to help me with my homework. He explained everything very well. He said I could come whenever I find a problem too difficult.'

The child's mother was alarmed that the girl might be a nuisance and be wasting the great man's time. She went to apologise to Einstein. 'You don't have to apologise,' he said, 'I have certainly learned more from the conversations with the child than she did from me.'

Jesus often talked about the coming of the kingdom of Heaven as being a time when everyone would live as God wanted. His disciples once asked him who would be the most important people in the kingdom of Heaven.

This is how Jesus responded:

'He called a child, set him in front of them, and said, "Truly I tell you: unless you turn round and become like children, you will never enter the kingdom of Heaven. Whoever humbles himself and becomes like this child will be the greatest in the kingdom of Heaven, and whoever receives one such child in my name receives me."' (Matthew chapter 18, verses 2-5, *Revised English Bible*)

Being important does not mean that we should stop being ready to listen, to learn, to trust, and to help someone. The way Einstein behaved showed true greatness.

3.6 Reading: Which way for safety?

Objective To show how a Christian who was confident of God's help was able to forget her own safety and help others.

Optional preparation Have the passage read by two voices, one of which reads Manuela's words.

Leader: For a Christian, dependance on God can mean going into a dangerous situation, relying on God for strength and safety. In this reading a salvationist who is a trained doctor tells of such an incident.

While passengers on the ferry were rushing up to the deck for lifeboats, Salvation Army doctor Manuela Kuch was going in the opposite direction, down into the ship to help a seriously injured passenger. She was on the ferry *Hamburg* which was on its way to Harwich when it was in collision with the container ship *Nordic Stream*.

Earlier, when she had boarded the *Hamburg* which was carrying 278 people, Manuela had an unusually strong feeling that she should pray for the captain and the crew. So she had prayed, read her Bible and committed the voyage to God. 'I see now that this was God's way of preparing me for what was going to happen,' she says.

She went into the lounge to write letters and stayed there for about three hours before returning to her cabin. 'While resting in my cabin there was an enormous crash. Everything fell onto the floor - including me,' she says. 'I realised it was a big accident. I was trembling as I opened my cabin door and saw smoke in the corridor. There was panic. No one seemed to know which way to go for the lifeboats. Then I met two men carrying a 20-year-old woman who was very seriously injured. She had open fractures and was bleeding badly. There were other injuries too.'

I asked for a medical room because the woman needed special treatment. The room was below and I realised I was going the wrong way for safety. There was nothing else to do. The woman's loss of blood needed to be stopped. I gave her an infusion and something to ease the pain. Another doctor helped, but the woman pleaded not to be left alone, calling out that she didn't want to die. I decided my place was with her. It took about 30 minutes to complete the emergency treatment and then we took her to another room where other injured people had been taken.

For the next two hours we treated patients with varying degrees of injuries. Eventually a helicopter lifted off those most severely injured.'

Staying below when every other human emotion urged Manuela to go on deck and find a lifeboat was not easy. 'It was an important test of my faith,' she says. 'I had to trust God and ask for his guidance. I was praying that I was making the right decisions as I was treating people.'

After the most seriously injured had been air-lifted, an announcement was made that there was now no danger of sinking. It was at this point that Manuela decided to return to her cabin and put on her Salvation Army uniform to act in a new role - as a counsellor.

'I asked the Lord to show me the people who needed the kind of help I could give. He showed me different people, including a lad whose friend had died.'

3.7 Reading: Slum Sisters at work

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| Objective | To show how it is sometimes necessary to overcome feelings of revulsion in order to help others. |
| Leader: | <p>In 1890 William Booth, the man who started The Salvation Army, wrote a book called <i>In Darkest England and the Way Out</i>. In it he described the social conditions of his day and suggested remedies for some of the problems. Some women salvationists had formed themselves into a group called the Slum Sisters and went around trying to give practical help to the poor. In his book Booth described their work and made it clear that they had to be prepared to tackle jobs that most people would run away from.</p> <p>'In an apparently respectable street near Oxford Street, the Slum Sisters were visiting one day when they saw a very dark staircase leading into a cellar, and thinking it possible that someone might be there they attempted to go down, and yet the staircase was so dark they thought it impossible for anyone to be there. However, they tried again and groped their way along in the dark for some time until at last they found the door and entered the room.</p> <p>At first they could not discern anything because of the darkness. But after they got used to it they saw a filthy room. There was no fire in the grate, but the fireplace was heaped with ashes, an accumulation of several weeks at least. At one end of the room there was an old sack of rags and bones, from which there came a most unpleasant odour. At the other end lay an old man very ill. The apology for a bed on which he lay was filthy and had neither sheets nor blankets. His covering consisted of old rags. His poor wife who attended him appeared to be a stranger to soap and water.</p> <p>These Slum Sisters nursed the old people, and on one occasion undertook to do their washing, and they brought it home to their lodgings for this purpose, but it was so infested with vermin that they did not know how to wash it. Their landlady, who happened to see them, forbade them ever to bring such stuff</p> |

there any more. The old man, when well enough, worked at his trade, which was tailoring. They had two shillings and sixpence per week from the parish.'

It is hard to imagine today that this is what conditions were once like in Britain. The Slum Sisters felt that their Christian faith meant they had to overcome their own sense of smell and disgust to help someone in need.

3.8 Drama: True forgiveness

Objective To examine the reciprocal nature of forgiveness.

Preparation This short sketch needs a narrator and three actors: Boss, Mr Brown and James. In the script they are masculine but that could obviously be changed to suit. Props required are a chair, table and telephone. The telephone could be mimed. (Based on Matthew chapter 18, verses 23-35)

Narrator: How often should you forgive your fellow men? Jesus told this story to explain what is meant by forgiveness.

Boss: *(Enters and sits down, looks at an open book in his hand)* I think I'm being fiddled. I think I'm owed a lot of money. I think I must check my books. *(He pores over the book)* Ah, right! *(Picks up the phone)* Hello, is that Mr Brown? Please come and see me tomorrow, at nine!

Brown: *(Comes bouncing in)* Here I am! Dead on nine! What did you want, sir?

Boss: *(Towering over him)* I have checked my books. YOU OWE ME a lot of money! Thousands of pounds in fact. What are you going to do about it?

Brown: *(Whimpering)* Sorry boss. I've been in great difficulty. I never meant it to be so much. I'm bankrupt; I cannot possibly pay you back!

Boss: What! You can't pay me? Sell your house, your car! That would be a start.

Brown: Oh, sir what about my wife and children? The shame would kill them. *(On his knees)* Please give me time. I'll think of something. I'll make a real effort to repay. Please!

Boss: Well, I suppose you must have been in real trouble, otherwise you would not have got yourself in such a mess. Look, I don't need the money. I'll give you a new start. Your debt no longer exists.

Brown: Oh, thank you, thank you! I'll never forget your kindness.

(Exit Boss, enter James from other side of stage)

Brown: Oh, James, there you are! I've been thinking about you. YOU OWE ME three pounds. When are you going to pay me back?

James: Oh, Mr Brown, I am sorry. I'm out of work. Give me a couple of weeks and I'll see what I can knock together.

Brown: No way! You pay up or else . . . *(Grabs James by the collar)*

(Boss re-enters the stage and strides up to Mr Brown)

Boss: *(Angrily)* What is this? You rogue, Mr Brown! I forgave you your huge debt; couldn't you have forgiven that small one? Now I shall want every penny from you . . . every penny!

(Boss marches Brown away. James creeps off gratefully)

Narrator: So, you must forgive others just as God forgives you. If you don't know how to forgive others will you be able to accept forgiveness yourself?

Theme 4 Opposition to evil and injustice

Introduction

Christianity can require a certain toughness of character and action in the face of evil and injustice. This theme looks at Christians who were prepared to speak out and try to get things changed. Their actions were not always welcomed or understood. Pupils are encouraged to look for situations where their courage can support the fight against injustice.

4.1 Pause for thought: Leaving home

Objective To examine our reactions to homelessness and look at how we can support those who may be thinking of leaving home.

Optional preparation This could be linked with work on homelessness. Pupils could be invited to look at the reasons why some people of their age leave home and become homeless. For example:

parents separating and children feeling unwanted;
two families coming together and the children not getting on with each other;
unemployment, especially if the young person is having problems claiming benefit;
opting out of family life during a crisis;
fear of violence or abuse;
getting away from the pressure of other people's expectations;
impulsive walking out without considering the consequences.

Leader: Let us think of the homeless and the problems they face.

People become homeless for a variety of reasons . . .

(Read out those the pupils have prepared or the list given above)

How do we think the homeless feel?

(Pause for thought, then read out the pupils' suggestions or those listed here)

Cold, hungry, lonely, afraid, abandoned, lost.

How do we feel about their situation?

(Pause for thought, then read out the pupils' suggestions or those listed here)

angry because life is unfair;
sorry for them;
helpless, because we don't know how we can help them.

When I think about it, I know people who are facing the sort of problems that can end up with someone leaving home.

So perhaps there is something I can do for *these* people whom I do know . . .

I can listen to them without criticising them or pretending I know all the answers.

Sometimes they'll be too angry or upset to talk but I'll still be there to listen when they do feel like talking.

When I see someone on the street who is homeless, help me to remember they once had a home.

4.2 Prayer

Objective To suggest a prayer for courage in the face of evil.

Leader: O God, we thank you for the brave men and women who have suffered and died for their beliefs. Help all those who live in countries which still persecute people for their faith. Give them strength and courage to go on hoping and believing. When we see something evil give us the courage to speak out and then, if it is possible to do something, to change things.

4.3 Reading: Facing opposition in Czechoslovakia.

Objective To look at an example of Christians resisting pressure to give up their faith.

Leader: The people of Czechoslovakia, especially the Jews and Christians, were badly treated by Hitler and the Gestapo during the Second World War. But worse was to come.

Only four years after the war ended, a father of three young children was thrown into jail by their new rulers, the Communists. He was called Joseph Korbek, an officer of The Salvation Army. His 'crime' was to manage a hostel for homeless men and to run a thriving church that was popular with young people.

After the war, the people who attended Joseph Korbek's church had been delighted to wear their Salvation Army uniforms again and take their band into the streets for their open-air services. They never dreamt that not only their pastor Joseph Korbek, but also many of them would be persecuted and imprisoned for their Christian witness.

Only once in twelve years' imprisonment did Joseph see his wife, and he never spoke to his children. He was beaten, starved, tortured and made to work wearing only rags in the bitter winter cold. But he never lost his faith in God. One day he received a food parcel from his wife. All the food had been stolen except a mouldy sandwich. When he opened the sandwich he found that his wife had hidden a tiny Bible in it. Reading this Bible helped him at times when he felt like giving up. Some of Joseph Korbek's happiest moments in the labour camp were when he was chained to a priest. They pretended to have a casual conversation but really they were saying prayers together.

Mrs Korbek tried to carry on the work of The Salvation Army, but it was soon closed down by the secret police. She was forced to flee to the forest and live in a tent for many months with little food. After some time she got a job as a nurse.

The Salvation Army church treasurer was a schoolteacher called Mrs Vankova, a widow with two children. Many teachers were compelled by the Communists either to give up their faith or give up their jobs. Mrs Vankova not only kept her faith but also signed a petition for free democratic elections. She was

sentenced to fourteen years in prison during which time Mrs Korbel looked after her children as well as her own.

'Svoboda! svoboda! freedom! freedom!' shouted the people in Wenceslas Square in November 1989, as they demonstrated for democracy to be restored in Czechoslovakia. Amongst them were those who had lost their freedom exactly forty years before, members of that Army which never has guns, The Salvation Army.

Jesus spoke to his followers about how they should react to opposition. 'Happy are those who are persecuted because they do what God requires; the Kingdom of heaven belongs to them! Happy are you when people insult you and persecute you and tell all kinds of evil lies against you because you are my followers. Be happy and glad, for a great reward is kept for you in heaven.' (Matthew chapter 5, verses 10-12, *Good News Bible*)

4.4 Reading: Raising the age of consent

Objective To provoke discussion about the kind of action required to change the law.

Optional preparation Pupils could study the law regarding the age of consent either as a social issue or in relation to their own sex education. What do they think about the action Stead and Booth took? Was it justified?

Leader: In 1885, an agitated young girl was found standing at the gate of The Salvation Army's headquarters in Queen Victoria Street, London. She explained that she had answered an advertisement for servants, only to find that she had been lured to a brothel. Fortunately she managed to escape, and, having in her suitcase a Salvation Army song book, she made her way to the address inside, arriving at seven o'clock in the morning.

Her story filled the salvationists with horror, especially when they realised that she was just one of many in similar danger.

Bramwell Booth invited William Stead, the editor of *The Pall Mall Gazette*, to meet him. After hearing the evidence of several girls under the age of sixteen, the journalist raised his fist and brought it down with a mighty bang that shook the inkpots on the desk, and exclaimed, 'Damn!' 'Yes!' said Bramwell Booth, 'That is all very well, but it will not help us. The first thing to do is to get the facts in such a form that we can publish them.' Stead's practical reply came in the form of five articles in his paper which exposed what was happening.

Following the stir caused by Stead's revelations, The Salvation Army collected 393,000 signatures from people who wanted the law changed immediately, raising the age of consent to sexual intercourse from thirteen to eighteen years of age. On Thursday 30 July the giant petition was carried through the city of London and deposited on the floor of the House of Commons. Fifteen days later the Criminal Law Amendment Act 1885 became law, raising the age of consent to sixteen.

Enemies of Stead discovered that in order to produce the facts he needed to write his story, he had 'bought' a 13-year-old girl, Eliza Armstrong, using the same methods as those who bought girls for prostitution. A midwife who regularly sold girls into prostitution, had bought Eliza from her mother and sold her to a salvationist who was assisting Stead. Determined to discredit him, they ignored the fact that Eliza had remained in the care of The Salvation Army instead of going into a brothel.

Within days Stead and Bramwell Booth were summoned to appear at Bow Street Police Court, from where they were committed for trial at the Old Bailey, charged with being involved in the abduction of the girl from the care of her father. The Archbishop of Canterbury attended the trial prepared to testify that he had known that Stead had intended to 'buy' a girl in order to prove the need for reform. The jury made several attempts to show that they thought that the offence was a technical one rather than one with criminal intent, but the judge would not allow them to take that into account in considering the evidence.

The charge against Booth was dismissed, but Stead was given a three-month prison sentence.

Despite all the controversy, the law that the campaign produced remains still as the law on the age of consent in Britain.

4.5 Reading: People with AIDS can be too frightened to ask for help

Objective To illustrate the Christian belief that social injustice must be met with action.

Leader: Whenever William Booth, the founder of The Salvation Army, was presented with a problem or with people in need, he would tell those around him to 'go and do something' about it. For salvationists, their Christian faith means not only recognising evil and injustice but trying to oppose it by doing something positive. The following story is an example of this.

Patrick Lethaby, organiser of The Salvation Army's AIDS care programme in Wandsworth, London, says that many people living with AIDS are too frightened to ask for help for fear of rejection. Part of his job is to let them know they will be welcome at the Army's Oasis Centre.

Patrick's involvement with The Salvation Army began eight years ago after a conversation with a Salvation Army officer who visited his local pub each week selling *The War Cry*.

Some time later specific steps were taken to find out what people with AIDS felt they most needed. The answer was 'somewhere to meet where we aren't condemned'.

A community lounge at The Salvation Army was immediately offered. Situated in the centre of Wandsworth, it was an ideal place. Saturday afternoons and early evenings were set aside; other health centres were not open at those times.

Now Patrick has become the organising secretary of the Oasis Centre. He also organises training courses for staff members and acquires equipment to be loaned to people with AIDS.

'I am hoping soon to set up centres covering all parts of London and enlarge the premises and facilities at Wandsworth. I am also conscious of the need to seek out people who have AIDS or who are HIV positive, and other people among the high risk groups. Many of them are frightened of rejection or of seeking medical help.' To help with this Patrick goes to local pubs and speaks to young people wherever they meet.

No one person can dissolve all the prejudices that people with AIDS face, but one person can help in a small way to tackle a large problem, like an oasis in a desert.

4.6 Drama: Jerusalem Newscast - the death of Stephen

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| Objective | To show how, in the face of opposition, Stephen exercised forgiveness. |
| Preparation | <p>The five parts need to be assigned to pupils so they can practise reading them. Joanna, the on-the-spot reporter, needs a microphone to interview the witnesses. Needless to say the sex and names of the characters can be changed. The script is based on Acts, chapters 6 and 7. If pupils do not know the story then it can be explained that Stephen was a well-known Christian in Jerusalem, not many years after Jesus had died.</p> <p>In preparing this item the pupils may wish to discuss the idea of blasphemy and the issues surrounding it and free speech.</p> |
| Announcer: | <p>This is the Bethany Broadcasting Authority with the Twelfth Hour News, Jerusalem.</p> <p>This afternoon, just outside the city, a religious teacher and healer called Stephen was stoned to death for blasphemy. He was a well known member of the Jewish sect professing to be followers of the late Jesus of Nazareth. Our reporter on the spot, Joanna bat Sirah, reports from the scene of the execution.</p> |
| Joanna: | I am standing near the wall of the city of Jerusalem where Stephen was thrown down and stoned to death just one hour ago. He apparently angered the city High Council by a speech he delivered in the Freedman Synagogue last week. After a brief trial he was dragged here by an angry mob and put to death. A representative of the High Council, Elizabeth bat Hadad, is here with me to tell us about it. <i>(Joanna turns with microphone to Elizabeth)</i> |
| Elizabeth: | This man Stephen has been stirring up trouble in the city for a long time. He belongs to an extremist sect who maintain that Jesus of Nazareth, a madman who was crucified for blasphemy some time ago, was none other than God himself. |
| Joanna: | But why was Stephen killed? |
| Elizabeth: | He gave a heretical sermon in the Synagogue saying that the High Council was behind the times and that we were God's enemies. He even said that the Holy Temple itself was no longer necessary. It was a plain case of blasphemy and he was executed according to the law. |
| Joanna: | Thank you Elizabeth bat Hadad. But there are other points of view here at the scene. Stephen's death has caused great controversy. Also with me are two members of the sect Stephen belonged to. Prochura and Naomi, what exactly did he do to warrant execution? |
| Prochura: | Nothing at all. So far as we are concerned he was completely innocent. He was a good fellow doing a great job in the community as a healer. But he spoke his mind, that was his crime; and they killed him for it. |
| Joanna: | What exactly did he say to make the Council angry? |
| Naomi: | He told them that true men of God were prepared to change with the times and do new things. |
| Joanna: | New ways? You mean like becoming followers of Jesus of Nazareth? |
| Prochura: | Yes, he told them they were guilty of the same thing as our ancestors, persecuting God's chosen representatives. That was why Jesus was crucified. |

- Joanna: What happened when he had finished speaking?
- Naomi: There was an uproar. They didn't wait to hear any more. There's only freedom of speech for those who say what the Council likes to hear. For the rest it's sudden death. What happened here this afternoon proves it. It's a disgrace.
- Joanna: How did Stephen react to the situation?
- Prochura: He said nothing. Just let them have their way. Even though they hated him and threw stones at him, his face lit up as if he was seeing Jesus in heaven. Then just before a really big stone smashed his skull, he prayed, 'Lord, don't hold this sin against them.' I've never seen anything like it.
- Joanna: Well, rumour has it now that all the members of the Jesus sect are going to be sought out and killed. We shall see. This is Joanna bat Sirah handing you back to the studio.
- Announcer: Thank you Joanna. And now we are going over to the sports desk for news of the Grand National Camel Race.

Introduction

Most Christians feel that it is important to belong to a community, usually called a church or congregation. They want to meet other Christians so that they can worship God together. They feel that they belong to each other in a special way like the limbs of a body. The Salvation Army uses the word corps, meaning body, to describe its congregations.

The pupils and teachers of a school also form a community that worships together. The items in this theme help pupils explore what it means to belong to the school community, how that community affects them as individuals and how it relates to the wider community from which the school is drawn.

5.1 Pause for thought: Representative

Objective To help pupils reflect on their role as representatives of a community.

Leader: Often we think that as individuals we don't matter.

The way we behave can be seen as a reflection of the groups we belong to.

For example if you see a sportsperson with dirty kit, committing fouls, and showing bad sportsmanship you think that they must play for a bad team.
(Quote a current example)

People see you as representing:

your family;
your school;
any other groups you belong to.

If your behaviour is bad people will see it as a reflection on those you represent.

(If the school has values which it hopes its pupils will share, these can be read out)

Let us take some time now to think of the image we give of the groups we represent.

When people look at me what do they think of my family? (Pause)

When people look at me what do they think of this school? (Pause)

What are the good points about the way I represent the groups I belong to?
(Pause)

Is there anything I want to change? (Pause)

5.2 Pause for thought: For school leavers

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| Objective | For school leavers to reflect on what they have gained from school worship. To suggest to them ways in which they can continue to seek worth. |
| Leader: | <p>During your time in this school you have attended many acts of worship. Most you will have forgotten, some you will remember.</p> <p>Worship means worthship. You may have found something of worth in the time you have spent in this way: time to think, reflect, make decisions, look at your opinions and attitudes.</p> <p>Once you leave school you will have much more responsibility and freedom over how your time is spent. Worship will not be organised into your routine.</p> <p>If you have found anything of worth you must now seek it out for yourself.</p> <p>Where can you look?</p> <p>Only you can find the right place but there are places many people turn to.</p> <p>Spending time alone does not mean being lonely - it gives you space to breathe and think your own thoughts.</p> <p>Looking at the world of nature is a way of seeing that there is real beauty in this world - we can take hope from that.</p> <p>Helping other people can be a way of reaching beyond ourselves - a safety valve to prevent us getting swamped by our own lives and concerns.</p> <p>The world of faith and religion is for some the way of making contact with a reality beyond themselves.</p> <p>Your worth as an individual has been valued while you have been in school - take that sense of worth with you as you travel along your path into the future.</p> |

5.3 Visual effect: Making words

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| Objective | To show that just as vowels and consonants are needed in order to form words, so the different members of a community need each other. |
| Preparation | <p>A card will need to be prepared for each pupil with a letter of the alphabet or a common prefix or suffix written upon it. A quarter of the cards should have vowels; a quarter suffixes or prefixes (for example, ing, ed, pre, con); and the remainder consonants.</p> <p>The pupils should initially be divided into four groups: one group of vowels; one group of suffixes and prefixes and two groups of consonants. During the exercise the pupils will need to re-group giving an equal mix of the four original groups. This can be made easier by writing a number 1 to 4 on the back of the cards. In large groups it may be more practical to get a team of volunteers to demonstrate the session to the rest of the group.</p> |
| Leader: | Today we are going to look at groups and what makes them work. We in this school (<i>substitute other grouping as appropriate</i>) are a group that has to work together. We are going to carry out an experiment using the cards you were given earlier. |

You have been divided into four groups. I want each group to see how many words they can make using the cards that they have been given.

(Allow sufficient time for each group to realise that the task they have been given is impossible)

Can any one tell me why their group failed to make a word?

Although the vowels are just five letters out of an alphabet of twenty-six letters, nothing can be done without them. This applies to communities where those in the minority can become victimised although their presence is in fact crucial to the success of the community.

Now rearrange yourself into new groups. All those with number 1 on the back of their card go into that corner and so on.

In your new groups see how many words you can make. Each letter can only be used once.

(Allow sufficient time for each group to make at least two words. The group which has made the most words can be rewarded with a round of applause)

That time each individual had a role to play in co-operating with others to produce a word. However we may not have ended up in a word with our friends. Sometimes we have to work with those we don't know or don't like if the community is to succeed. We have all been in lessons where a few pupils who did not want to learn have stopped the rest from being able to learn. The whole class has to work together if the lesson is to succeed.

The purpose of our community is to help young people learn. Good communication is an essential part of learning. There are always two sides to communication: speaking and listening; writing and reading. If learning is to take place, both sides of communication must happen. It is not enough to speak, we must also listen; it is not enough to write, we must also read.

In order to make the words just now you had to speak your ideas but also listen to the ideas of others. It was the group which communicated most effectively that made the most words. In the same way the class that communicates most effectively will be the class that learns the most.

5.4 Visual effect: Light box

Objective To show that we have a duty to absorb the good things that we receive from our community and reflect them to other people.

Preparation This session could build on work pupils are doing on either light or reflection or both in science.

Make a tight box with each interior face being a mirror tile. The box needs to be large enough to hold a torch when the lid is closed.

Leader: If I put a torch inside this light box and close the lid the light will reflect around inside getting brighter and brighter so that when you open the lid a great flash of light will appear. There is no way the light can escape from this box as you can see; so in a few moments' time when I open the box we should see the light flash out of the box.

(Sing a song or play some music while the box is left in view)

I am now taking the lid off the box but no great flash of light occurs. Why is this? It is because some energy is absorbed by the mirrors. They are imperfect reflectors. We are also imperfect reflectors of what we receive from belonging to this community. We absorb what we learn and that is reflected in the way that we live.

The school and our families have expectations of us. We do not always live up to them. We should try and reflect the good things we see around us.

Christians would say that they try to reflect the love of God, but do not do it perfectly as they are absorbing some of that love themselves.

5.5 Reading: Free to make a new start

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| Objective | To show that those who have broken the rules of a community have to be accepted back. |
| Optional preparation | Pupils could use this story for an improvised drama; or they could discuss how the story applies to those who break rules in the school community. |
| Leader: | <p>One of the problems which communities like schools face is how to treat people who have broken the rules or let down someone who has trusted them. The offender can be punished but after the punishment is over they still have to be accepted back into the community. This can be difficult if the members of the community are no longer willing to trust them. This is the story of a man who learnt to accept forgiveness when he was trusted once again.</p> <p>Twenty miles off the coast of South America is an island called Devil's Island. It is called this because for many years the whole island was the home of one of the harshest prisons in the world. In addition to the unpleasant conditions, each prisoner had to serve his sentence and then live the same number of years on the island as a so-called 'freedman'. But he wasn't free at all because he could not get off the island and had no home or job. If a man was sentenced to twenty years on Devil's island, he would in fact be there for forty years.</p> <p>In 1928 Captain Charles Péan, a French Salvation Army officer, was sent to Devil's Island and was horrified by what he saw. The men who had served their sentences and were technically free needed friendship and jobs to do so they could learn how to live with others again and so the time would pass more quickly. Eventually Captain Péan began to live on the island with his family and to set up centres to help the 'freedmen'.</p> <p>Captain Péan had a wife and baby son. One day the Captain was suddenly taken ill and had to go to bed. Mrs Péan came into the centre to help. One of the helpers in the centre that day was Mr Lacour, who had served his sentence and was now working as a 'freedman'. He had belonged to a wealthy family and had had a good education but had committed a terrible crime. A servant girl in his father's house had had a baby and he was the father. Once the baby was born he had drowned it. For this crime he was sentenced to Devil's Island. Mrs Péan knew Mr Lacour's story and that he had served his sentence for murdering his own baby.</p> <p>During the morning, Captain Péan called for his wife. She turned to Mr Lacour and said 'I leave the little one in your care.' When she came back a few moments later she found Mr Lacour on his knees next to the baby sobbing his heart out. The fact that Mrs Péan had trusted him meant that he could start to forgive himself and prepare for a new life on his release from Devil's Island.</p> |

5.6 Presentation: Our reactions to AIDS

Objective This passage invites a group of pupils to explore their own attitudes to the implications of AIDS for a school community and present the results to others.

AIDS and HIV are growing problems for adults. There are already children in this country who are HIV positive and who have developed AIDS. It is likely that schools will have to explore how they will support an adult or child like this within their community. In addition, the attitudes of the school community affect the attitudes of the wider community to AIDS and HIV.

Preparation Discuss with pupils the following questions and information.

How would you react if you knew that someone in your class was HIV positive?

People who are HIV positive can lead a normal life. The main thing that prevents this is the negative attitude some people have towards them. People with AIDS or who are HIV positive can live with their families. The only way the disease is transmitted is through blood contact or sexual contact. The virus cannot be transmitted through normal social contact - being in the same classroom; sharing the same toilet and washing facilities; using the same eating and drinking utensils - nor can it spread by droplets in the air after coughing and sneezing.

Should the school agree a set of principles about the way it will treat people who are HIV positive or who have AIDS? If the school has a policy on AIDS it should be made available to the group.

Here is a list of principles for discussion:

It is up to the person with HIV or AIDS to decide whom they tell.

If you know that someone is infected you should keep the information to yourself.

If you see anyone discriminating against an infected person you should challenge them.

No one should be prevented from working or studying in the school because they are infected.

If the person has to have time off school you should do everything you can to help them catch up just as you would for anyone else.

After the discussion the group should prepare a statement setting out how they think the school should treat those who have HIV or AIDS. This should be read out as part of an act of worship looking at the values of the school community.

5.7 Improvisation: In the news

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| Objective | To get pupils to relate the concerns of the school community to the wider community from which the school is drawn. |
| Preparation | <p>A group of pupils could prepare an improvisation using the following method.</p> <p>One week’s worth of local papers should be collected and made available to the group. They are asked to look through and identify a story they would like to act out.</p> <p>The story should be relevant to the values and needs of the community. Pupils should list the points they hope will come out of the improvisation before they start. Once the group is confident about the piece they could perform it for a wider group of pupils as part of an act of worship.</p> <p>Example: A village community celebrating the building of a by-pass around the village after a campaign lasting twenty years. This could be used to show the importance of communities persisting in the fight for something they believe is right.</p> |

5.8 Mime: The body

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| Objective | To show that members of a community need to work together if they are to achieve their goals. |
| Preparation | <p>Five pupils are needed to mime the story. They should be dressed in black and carry large cardboard cut outs of: a flower; an eye; a nose; a leg; and an arm.</p> <p>Large cardboard boxes can be cut and painted.</p> <p>The following passage from the Bible can be read before the mime if desired.</p> |
| Bible reading: | <p>1 Corinthians chapter 12, verses 14-26, <i>Good News Bible</i></p> <p>For the body itself is not made up of only one part, but of many parts. If the foot were to say, ‘Because I am not a hand, I don’t belong to the body,’ that would not keep it from being a part of the body. And if the ear were to say, ‘Because I am not an eye, I don’t belong to the body,’ that would not keep it from being a part of the body. If the whole body were just an eye, how could it hear? And if it were only an ear how could it smell? As it is, however, God put every different part in the body just as he wanted it to be. There would not be a body if it were all only one part! As it is, there are many parts but one body.</p> <p>So then the eye cannot say to the hand, ‘I don’t need you!’ Nor can the head say to the feet, ‘Well, I don’t need you!’ On the contrary we cannot do without the parts of the body that seem to be weaker; and those parts that we think aren’t worth very much are the ones which we treat with greater care; while the parts of the body which don’t look very nice are treated with special modesty, which the more beautiful parts do not need. God himself has put the body together in such a way as to give greater honour to those parts that need it. And so there is no division in the body, but all its different parts have the same concern for one another. If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the others share its happiness.</p> |
| Mime: | One day a body had an argument with itself. Each part of the body thought that it was more important than all the rest. The different parts of the body decided they would each go their own way; after all they didn’t really need the others. |

Growing quietly on its own, minding its own business, was a flower.

The eye spotted the flower and said to itself: 'What a lovely flower. If I could take that flower home I could look at it all day and show the other parts of the body how superior I am.' But no matter how he tried, somehow the eye could not get near the flower.

The nose smelled something pleasant. 'Mmm, smells like a flower. If I could take it home the others would realise that I'm the only sensitive one around here.' But no matter how he tried he could not get near the flower.

Then the arm and hand came along feeling their way along the ground. 'I can't see where I'm going and I'm not moving very quickly without legs but I'm determined to take something home to prove to the others how independent I am.' The hand felt around but somehow he couldn't find anything.

Finally the legs walked in. Without the eyes they were all over the place and kept on bumping into things. 'So they think they're going to pick a flower without me. I'll show them.'

(Legs move wildly around and almost tread on the flower several times)

The flower had had enough. 'Hold on chaps, I'll come quietly. Hasn't it occurred to you twits *(insert suitable local alternative)* that you'd get on a lot better if you worked together?'

Eyes and nose agreed; they were fed up with hanging around. 'We know where the flower is if you will take us there.' Hand said, 'And if you take me along I'll be able to pick the flower so we can all take it home.'

The flower yawned. Somehow it all seemed so obvious; strange how humans so often got it wrong.

Introduction

Christians believe that the love and concern we feel for our immediate family should be extended to include the world-wide family. The person in need is our neighbour, a belief that is made real in practical assistance. This theme aims to develop pupils' abilities to identify with those in need. It recognises the autonomy they have whilst emphasising the benefits of co-operation.

6.1 Pause for thought: Teamwork

Objective To reflect on how the success of a team depends upon the role we choose to play.

Preparation The pupils involved could spend time thinking of examples of when they had to work in a team, for example sport, class projects, awards, a part-time job. They could look at the way they behave in a team. The leader could discuss how it takes different types of players to make up a team.

I'm the one that does a lot of the talking
I keep quiet and don't get involved
I like to be in charge
I try to listen to what everyone else is saying
I make suggestions to the team
I try to stop the team wandering away from the task.

Leader: Let us pause for a moment to think or pray.

Our bodies function because all the different parts work together to enable us to move about.

A good football team is made up of individual players who know their position and work together with the rest of the team.

Throughout our lives we will meet situations where teamwork is required. Sometimes we will choose whom we work with; at other times we will have to get on with the job whoever is in the team.

Think of an example of when you worked in a team.

What position did you play? *(You could read out the list of suggested roles above or other thoughts arising out of the preparation)*

When I am in a team I would like to do more . . . *(Give time for thought)*

When I am in a team I would like to do less . . . *(Give time for thought)*

We know that more can be achieved when people work together. Help us to improve our team work.

6.2 Prayer

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| Objective | To recognise the need for partnership both locally and internationally. |
| Leader: | <p>Could all nations live together, Live in harmony as one? Treat the other man as brother, Make the ploughshare from the gun?</p> <p>Could we share a common vision, Unify our different themes? Bring together aspirations, Change to action different dreams?</p> <p>God has planned this world for living As a family at one. When we failed to catch the vision Then he sent his only Son.</p> <p>Can we take him as our pattern? Could we tune to his ideal? Hearts and minds will need convincing For this vision to be real.</p> <p>We know from working with our friends that partnership on any job halves the task and brings some pleasure to even the most boring work.</p> <p>Teach us to be better partners in all we undertake.</p> <p>We know that cosmonauts can circle the globe in the time it takes us to travel a few miles. Help us to see that today our neighbours are not only those in our street or our school, but also those in lands that we know only through television.</p> <p>Teach us to find new ways of working with these new and not-so-distant neighbours.</p> |

6.3 Story: Room at the inn

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| Objective | To show that we should regard anyone who needs our help as our neighbour. |
| Optional preparation | This is a retelling of the story of the Good Samaritan found in Luke chapter 10, verses 29-37. It could be used as the basis for an improvisation or mime. You may judge it necessary to explain that racial tension existed between the Jews and Samaritans at the time Jesus told this story. |
| Leader: | <p>Well, it was last Tuesday, a quiet day normally. One or two odds and ends to clear up from the weekend but nothing much. In fact I often take Tuesday afternoons off. Well, what with working weekends, it's not often I get the time to spend with the Mrs and the kids.</p> <p>Anyway, it was around two o'clock and Lydia, my wife, had just finished making the picnic. We were all off down to the lake you see. Well, just then there was a knock at the door. 'Just leave it,' Lydia had said . . . and to be honest with you I had wanted to. My kids were already bouncing off the walls with impatience.</p> <p>I remember thinking how inconvenient this person was, 'Don't they know its Tuesday . . . old Aki's day off . . . blooming inconsiderate . . . that's what it was.'</p> |

As I made my way to the door, the person knocked for the third time. I didn't open the door at first. I suppose I was hoping the person would go somewhere else. 'Whadda you want?' I growled. I can sound tough when I want to, you know. Nobody answered.

Now I like to think that I'm a reasonable man, but on this occasion I was starting to steam. I was ready to give whoever it was a piece of my mind. I yanked open the door and yelled once more, 'Whadda you want?' My mouth kept moving but the words refused to come out. I found myself facing this small man who not only looked exhausted but had blood over his clothes. He was holding up this man who quite honestly looked half dead, blood and bruises everywhere.

It was an awful sight. 'Please sir, I wonder if you could help us?' Well . . . what could I do? . . . half the neighbourhood was outside too, wondering what all the fuss was about. Before I could say any more, Lydia had invited them both in. I smiled at the neighbours and slammed the door thinking that my reputation in the area had just hit an all time low. Well, respectable inn keepers don't take in this kind of riff-raff . . . it gives you a bad name you know.

While Lydia redressed the poor man's wounds and found him a room, I went to sort out the financial arrangements with the gentleman who had brought him in. It was a most amazing conversation, in fact even now I can hardly believe it. The man I was talking to was a Samaritan (not exactly best of friends with the Jews, to put it politely) and he didn't even know the chap who had been beaten up. He said he had just found him on the Jerusalem to Jericho road. Notorious road that, full of bandits and muggers. He felt he should help him so he did, and took the time and trouble to bring him here. In fact, he paid double the rate to ensure that we looked after the poor beaten-up Jew.

Incredible. Made me think you, know. In fact, after a couple of days when the injured man had recovered a little, he told me that the Samaritan guy (I never did find out his name) was the third person to pass him after he had been attacked. Apparently the other two, a priest and a Levite, well respected in our community I'll have you know, had passed him by. I will remember what the young Jew said for quite some time . . .

'I'd often despised the Samaritans you know, but when one saved my life it made me realise that you can't judge people just by what race they are.'

Jesus told this story to redefine what the word neighbour meant. He called the Samaritan a neighbour because he had taken time, effort, money and trouble to look after the wounded Jew.

Jesus was saying that your neighbour can be someone whom:

- you haven't met before;
- you would normally hate or look down on;
- you will help even if it costs you time and money.

Let us take some time now to reflect on the question, 'Who is my neighbour?'

6.4 Reading: Soup run

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| Objective | To look at a practical response to the Christian belief that as God loves everyone, everyone is worthy of care. |
| Optional preparation | The following passage can be read out as it stands or it can be used in preparation with pupils as a stimulus to encourage them to write their own accounts of what it might be like to be homeless. |
| Leader: | <p>It is 10.30 p.m. and three salvationists are hard at work in the kitchen of a London Salvation Army Centre. The workers are dressed for rough work and are busy emptying cans of soup into huge cauldrons heating on the stove. Donations have helped supply the vast numbers of cans used each night. Soon a great steaming urn of soup is lifted into the van. Dozens of loaves, piles of warm clothing (shirts, jackets, shoes, trousers and sweaters) and sleeping bags follow.</p> <p>The van heads towards the midnight haunts of the homeless who sleep rough. Just off fashionable Oxford Street, underneath the arches at Waterloo Bridge, and Euston Station are a few of the places visited each night. In conversation they learn of new 'haunts' because as places are closed the men have to move on and they are not always easy to trace, although their need moves with them.</p> <p>Often there is no one to be seen, but suddenly the pile of cardboard boxes by the wall begin to move and fall away - not rubbish waiting for the next morning's garbage truck, but men sleeping in and under cardboard boxes. Soon a group of men are waiting for supper. Everybody knows the team of salvationists. The approach is casual; the men are made to feel at ease. There is no preaching, no reproach. Recipients are almost unaware that they are being treated kindly, feeling warmed as they drink the soup and eat the bread. Without a fixed home it is difficult for these men to claim benefits and without money they are forced to beg, scrounge or steal to stay alive. Often food received from the soup run is the only nourishment they will receive all day. However, the main purpose of the soup run isn't just to give out soup, but to meet the people, gain their confidence, and encourage them to return to the mainstream of society.</p> <p>There are thousands of people in major cities all over the world who are sleeping rough. Their reasons for opting out are varied and some have never lived stable happy lives. Among them are people with a mental disability or illness, people who cannot look after themselves, the unemployed, those with an alcohol problem.</p> <p>Wherever The Salvation Army tries to help people who are homeless it becomes obvious that these people have more problems than just lacking a bed for the night. The aim is to help the whole person and not just the hungry body sleeping under a pile of cardboard.</p> |

6.5 Mime: Ships in the night

Objective To help pupils imagine the barriers some people face in searching for meaning in life.

Preparation This is a poem which can be used as the basis for a mime. It describes different characters who are searching for meaning in some way and invites the listener to share their feelings and see themselves as part of these people's lives. Pupils could dress up as the characters and walk amongst the other pupils whilst the words are read. Their movements should depict searching.

By way of preparation or follow-up, pupils could write a short passage describing how they would feel if they were these characters.

Leader: Bed-sitter girl with the lonely looking face,
Finding the city a most confusing place;
Caught in the trap of an endless rat race:
What do I know of her world?

Coming to our land to start a new life,
Bringing his belongings, his family, his wife;
Trying to live peacably, avoiding any strife:
What do I know of their world?

Old age pensioner, sitting in her chair
Waiting for the doorbell to show somebody's care;
Talking to her budgie, lots of time to spare:
What do I know of her world?

Big boss banker, bowler hat and tie,
Other people's mortgages keep his balance high;
Emotionally bankrupt fighting to survive:
What do I know of his world?

Pretty city typist, quite a little flirt,
On the surface happy, always seeming pert;
Inside so vulnerable, so very quickly hurt:
What do I know of her world?

People standing working at a long assembly line,
Doing the same things at the same time,
Take home a bonus, everything is fine:
What do I know of their world?

We pass as ships in the night,
My world in the orbit of theirs,
And just for one moment of time,
I could be the answer to their prayers.

6.6 Drama: Who tells me what to do?

Objective To develop pupils' understanding of obedience and its relevance to family and community life.

Preparation A narrator and a minimum of seven actors are needed.

Scene 1

(Cast are spread around the hall)

Narrator: Simon says stand up. *(Cast all stand)*

Simon says sit down. *(Cast sit down)*

Simon says stand on one leg. *(Cast stand on one leg)*

Scratch your nose. *(Some do, some don't)*

(Questioner runs up to the narrator)

Questioner: Hang on, why are we playing this stupid game?

Narrator: To illustrate obedience.

Questioner: But I'm not going to do as I'm told like a robot.

Narrator: That's right! You've got to learn to think for yourself. Have you heard the story about the man with two sons?

Scene 2

(All the cast run onto the stage. Those not in the scene stand on one side as the group of friends, Father, two sons, Gran and girlfriend take their positions)

Father: Kevin!

Son 1: What? *(Sounds annoyed)*

Father: Just pop over to your Gran's and see if she wants any shopping done.

Son 1: No way, Dad, I'm going out with my friends. *(Walks over to group of friends)*

Father: Peter!

Son 2: Yes Dad! *(Comes running)*

Father: Could you go over to your Gran and see if she wants any shopping?

Son 2: Of course Dad, I'll go straight away. *(Peter slopes off with his girlfriend)*

Narrator: But Kevin had second thoughts. He knew his Gran couldn't get out of the house anymore. Facing the facts, she did need someone to go and do her shopping. So he decided to go and see her.

Son 1: *(To his friends)* The rest of you go on. I'll catch up with you once I've called in on my Gran. *(Goes over and sees his Gran)*

Narrator: Which one of these two sons was obedient?

Scene 3

(Daughter 1 stands on one side surrounded by her friends. Daughter 2 and Father stand on the opposite side)

Narrator: There's this other story about a man with two daughters. His first daughter had left home as soon as she could and really had a wild time. She'd slept around, experimented with drugs and spent as much as she could on having a good time. As her money ran out her friends began to leave her and she began to think.
(Friends move away to edge of stage)

Daughter 1: Why am I living this way? It's not making me happy. All I do is copy my friends and now even they don't want to know me. Let's face facts, I need somewhere quiet to go and think . . . somewhere where I can sort out my life and decide what I really want . . . I suppose I could go home . . . God! Help me to find the courage. *(She is reunited with her Father)*

Narrator: Meanwhile the other daughter had stayed at home and done everything her parents had asked.

Daughter 2: It makes me so mad. That slut comes crawling back home and they make such a fuss of her. I'm the good guy around here. I've done everything they've asked. I hope they still leave *me* the money when they die.

Narrator: The second daughter was doing what she was told but she had not realised that obedience is doing the right thing because you *want* to, and not doing good in the hopes of where it will get you.

Scene 4

(Cast all sit around in a semi-circle asleep. Jesus kneels in the middle of them)

Narrator: I suppose another example of obedience is Jesus. All through his life he had difficult decisions to make. But he tried to do what was right, what he knew God wanted. In the garden of Gethsemane, he had to face the biggest decision of his life and yet his friends fell asleep. He was alone and he had to face the fact that he would be *killed* if he didn't run away fast. Once again he had to work out what was the right thing to do.

Jesus: Father, God, Dad, if it is at all possible don't let me face this horrible death . . . If it is your will I will choose to do it.

Narrator: Jesus walked the path of obedience all the way to death, his death on the cross. His example shows us how we can have the courage to choose what we believe is right. Obedience means facing the facts even if they are unpleasant. It means thinking for yourself what is the right thing to do. It means choosing to do the right thing because you want to do it.

(The play can end here with a time of silent reflection or during the playing of soft music Jesus can approach each of the cast, touch them on the shoulder and, as they stand, direct them back into the body of the hall from which the play started. This symbolises the confidence of the individual to accept the concept of obedience)

Introduction

Christians believe that God is the Creator of the world around us. We ourselves have creativity which we can choose to exercise. We also have freedom of thought to choose whether we acknowledge God as the creative force behind the world. We can live in co-operation or conflict with the world. Conflict between us and our environment leads to ecological problems; we have to decide whether or not to accept responsibility for solving these problems.

7.1 Pause for thought: Our world - our responsibility

Objective To examine the role we can play in solving ecological problems.

Optional preparation This item could be linked with examining global ecological issues such as the depletion of the rain forests, the pollution of the seas, extinction of animal species, the destruction of the ozone layer.

Whichever issues are examined, pupils can be invited to look at the implications for their local community or school of such actions as using recycled paper, avoiding products that don't biodegrade, avoiding products such as ivory that can lead to the extinction of species, avoiding products that use CFCs in their manufacture.

Alternatively, more local environmental issues could be examined such as litter, graffiti, noise pollution.

Pupils could then feed their own thoughts into the following pause for thought, either by including them in the words that are read out or by preparing their thoughts which they can insert silently during the act of worship.

Leader: Let us spend some time thinking about our planet.

It is an amazing place and yet we have has spoilt it.

Some of the ecological problems that the world faces seem so big that we can feel helpless. But when we look at our school or local environment we see that there are things that we can tackle.

Think of something you don't like about your environment . . .

When you think about this, how do you feel? . . .

What would you like to happen? . . .

What can you do? . . .

7.2 Pause for thought: World view

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|----------------------|---|
| Objective | To show that we build our picture of God by looking at the world around us. |
| Optional preparation | Show a model of an atom, or use a beachball and a tennis ball to illustrate the structure of an atom. |
| Leader: | <p>In science we learn that atoms are made up of a nucleus with electrons orbiting around it. It is easy to forget that this is just a model and that we don't really know what atoms look like. The theories we use in science don't actually describe things as they are, but they do explain why things behave as they do. This can be compared with the way people try to understand God. We cannot describe him exactly as he is, only piece together what he is like from the world around us.</p> <p>People have always wondered what God is like and looked at the world around them for some kind of explanation. The Psalms in the Old Testament provide an example of this:</p> <p style="padding-left: 40px;">‘When I look up at your heavens, the work of your fingers, at the moon and the stars you have set in place, what is a frail mortal, that you should be mindful of him, a human being, that you should take notice of him?’ (Psalm 8, verses 3-4, <i>Revised English Bible</i>)</p> <p>Let us stop and think. Having looked at the world around us, what do you think God is like?</p> |

7.3 Object lesson: Tuning in

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|-------------|---|
| Objective | To illustrate the Christian belief that the world would experience greater harmony if it was tuned into God. |
| Preparation | A yo-yo and radio are needed as illustrations of resonance. The story of the fall of Jericho may need to be told in greater detail if pupils are unfamiliar with it. It is found in Joshua chapter 6, verses 1-21. |
| Leader: | <p>The yo-yo is an illustration of resonance. It needs to be jerked at the correct frequency to keep it moving.</p> <p>A radio needs to be tuned in so the coils are tuned to the same frequency as the signal.</p> <p>The Bible tells how the people of Israel captured the city of Jericho by obeying God's instructions and marching around the city. Some archaeologists have suggested that the walls of Jericho could have fallen due to the resonance of the marching Israelites. Even if this is not so, this story illustrates how a group of people working in co-operation with God achieved their objective.</p> <p>‘On the seventh day they got up at day break and marched seven times round the city in the same way - this was the only day they marched round it seven times. The seventh time round, when the priests were about to sound the trumpets, Joshua ordered his men to shout, and he said, “The Lord has given you the city!” So the priests blew the trumpets. As soon as the men heard it, they gave a loud shout, and the walls collapsed. Then all the army went straight up the hill into the city and captured it.’</p> <p>(Joshua chapter 6, verses 15-16 and verse 20, <i>Good News Bible</i>)</p> |

7.4 Poem: God's greatness - our freedom

Objective To explore the Christian belief that we are created with a free will.

Leader: Over the ages many people have looked on God as a mysterious figure and wondered why there was no generally accepted proof that God created the world.

A Psalm in the Old Testament reflects this view:

'How mysterious, God, are your thoughts to me,
how vast in number they are!
Were I to try counting them,
they would be more than the grains of sand;
to finish the count, my years must equal yours.'
(Psalm 139, verses 17-18, *Revised English Bible*)

This modern poem written by a 17-year-old searches for an answer:

God is the Prime Mover behind all things.
Why worship love?
Why worship pleasure?
Why worship security?
Love and pleasure and security
Are just fingers of God's hand.
God is more ancient than, and newer than, the day;
The day that is repeated, morning and noon and evening;
Since the earth was sent around the sun.
The day that shines bright and new.
The morning after rain in the night,
With its new coat of today's colour
And yesterday's stains washed off.

God was the First Word;
The first teller of good news.
Surely to tell men of him,
He could have written it in blazing words of fire
Strung up above the cities of the world?
No, he told it to a few good men;
Who told it to other men
And so the rumour spread.
No, he sent just one good man,
Who told it to the other men,
And so the rumour spread.
No words of fire, no sharp, clear revelation.
Just a few small miracles and a few good men.
So much the greater is God's victory and joy
When a free person gives allegiance to him.
God is wise in his giving.
He gave us eyes to turn away from him.
He gave us feet to walk away from him.
He gave us hands to work against him.
He gave us minds to disagree with him.
He gave us self awareness to think ourselves above him.
This is the greatness of his wisdom;
The stronger man is, the freer man is,
So much greater is God's victory and joy
When a free person gives his allegiance to him.

7.5 Reading: Water is life!

| | |
|----------------------|--|
| Objective | To show how something we take for granted as part of 'our world' is not available to half the world's population. |
| Optional preparation | This reading would be enhanced by showing pictures of dry countries or of irrigation schemes and wells. The geography department may have suitable resources. The pictures could become a focus for thought and reflection after the reading. |
| Leader: | <p>Water. We take it for granted. We turn on a tap and out it pours. But half the world's population has only dirty, polluted water which carries disease, and many people have to walk hours each day just to collect enough for their families.</p> <p>No self-respecting mother in Britain would give her child polluted water to drink - even after it had been boiled. But such water is all half the world's children have to drink. They have no choice. It is no wonder that a quarter of a million children die in the developing world each week. Those who survive live on with ill health and poor growth.</p> <p>John Swinfen runs the Salvation Army department that funds a number of water-related projects. He describes how water, or the lack of it, affects almost the whole of community life.</p> <p>'If there is no water, or if it is polluted, the health of the village is affected first of all. Clean habits are not possible. Food becomes scarce. The care of animals is affected, and the environment in general disintegrates. With dust blowing everywhere it is difficult to keep things clean. And, of course, time is affected too. If you have to spend hours each day walking 8 to 10 miles to collect water you cannot be doing anything else. There is far less time for your work.</p> <p>Village schemes are important. They help the villagers to dig wells. Once they have achieved this they are then more able to provide the answer to their own problem the next time. Self-dependence is vital.</p> <p>In India, for example, our people discuss with the village leaders the need for water. They then get a team of villagers together who can dig the well. What they need from us are concrete rings to seal the wells, and pumping pipes. Working together we are able to bring new life to many villages.</p> <p>Sometimes the wells need to be bored, at other times digging is sufficient. The water may be only 10 or 15 metres down in some areas. On the other hand it is sometimes necessary to bore as deep as 200 metres. Underground water is so much better because it is less subject to seasonal variations. It is not so likely to dry up and it is easier to keep free from pollution.'</p> <p>Health education goes hand in hand with such projects, but it is still intolerable that the only water available for millions of people comes from water holes used by animals or used as toilets.</p> |

7.6 Mime: The parable of the talents

Objective This mime is designed to show how those people who exercise their creativity will find that it grows, whereas those who ignore their abilities will find them diminishing.

Preparation This mime can be used as part of an assembly where certificates or awards are given out. Find pupils who have various skills or talents and who are prepared to demonstrate them to the rest of the group.

For example:

Demonstrate or mime a particular sport
Play a musical instrument or sing
Hold up a print-out of a computer programme they have written
Display some item of art or craft
Mime some act of community involvement

Rehearse four pupils to mime or improvise the parable. The Bible text makes all the characters male but this can be altered to suit the group.

Leader: *(Start with the various demonstrations which should follow quickly on one another. Once complete, the group who are going to mime or improvise the parable should quickly take over)*

'It is like a man going abroad, who called his servants and entrusted his capital to them; to one he gave five bags of gold, to another two, to another one, each according to his ability. Then he left the country.

The man who had five bags went at once and employed them in business and made a profit of five bags, and the man who had the two bags made two. But the man who had been given one bag of gold went off and dug a hole in the ground, and hid his master's money.

A long time afterwards their master returned, and proceeded to settle accounts with them. The man who had been given the five bags of gold came and produced the five he had made: "Master," he said, "you left five bags with me; look, I have made five more." "Well done, good and faithful servant!" said the master. "You have proved trustworthy in a small matter; I will now put you in charge of something big. Come and share your master's joy."

The man with the two bags then came and said, "Master you left two bags with me; look, I have made two more." "Well done, good and faithful servant!" said the master. "You have proved trustworthy in a small matter; I will now put you in charge of something big. Come and share your master's joy."

Then the man who had been given one bag came and said, "Master, I knew you to be a hard man . . . so I was afraid, and I went and hid your gold in the ground. Here it is - you have what belongs to you." "You worthless, lazy servant," said the master. "You ought to have put my money on deposit, and on my return I should have got it back with interest. Take the bag of gold from him and give it to the one with ten bags. For everyone who has will be given more, till he has enough and to spare; and everyone who has nothing will forfeit even what he has."

(As soon as the mime ends, the group of pupils who showed their talents at the beginning come on again and show trophies or awards they have won)

(Matthew chapter 25, verses 14-29, Revised English Bible)

Introduction

Christians believe that God has used his Spirit to communicate with people throughout history. Many metaphors have been used to describe the all-pervasive presence of the Spirit, especially fire and wind. This theme illustrates how the unseen Spirit becomes visible in people's actions. It aims to help pupils understand how the intangible can also be real.

8.1 Pause for thought: Inspiration - where does it come from?

Objective To show that inspiration is real even though it is intangible.

Leader: Christians find it hard to know how to describe God's Spirit.

The Spirit cannot be seen, touched, tasted or smelled and yet the effects of God's Spirit on people *can* be seen. Rather like the wind, we can see it moving the trees but we can't see the wind itself.

We have all had moments of inspiration when we know that something we are doing is going to work really well:

that moment just before you score a goal;
that moment just before you tell the punchline of a joke;
that moment when you hit the right note on a musical instrument;
that moment when something you've cooked turns out perfectly;
that piece of homework you know will get a good mark.

Think of the last time you had a moment like that and remember what it felt like. *(Pause)*

But sometimes there's no inspiration and nothing seems to go right:

you miss the goal;
the joke falls flat;
the note you've just played sounds like a cat;
the meal you've made is a disaster;
the homework comes back covered in red ink.

Think of the last time you had a moment like that and remember what it felt like. *(Pause)*

What is inspiration?

We can't see it, touch it, taste it or smell it yet we know when it is there and we can see the effect it has.

Help us to recognise those moments of inspiration and to work with them.

Help us to keep on trying even when we don't feel inspired.

8.2 Pause for thought: Change

Objective To show that the courage to change things for the better comes from within us.

Preparation A group of pupils can prepare this piece. They should be given a pile of recent local and national newspapers and any magazines they can contribute. Ask them to look through the papers and cut out any articles that refer to things changing, for example, new buildings, political changes, crimes that have changed people's lives, money raised to purchase things, the rise and fall of famous people, etc.

They should then discuss the stories and divide them into those where they think the people involved welcomed the change and those where they think they did not.

If being done in conjunction with the story of Pentecost, then discuss the change that the events of Pentecost brought about for the followers of Jesus. (Acts chapter 2, verses 1-13)

Finally they should decide on one story that shows people trying to change things for the better.

This story can be read out as part of the following pause for thought.

Leader: *(Start by lighting a candle)*

Things are changing all the time. Sometimes the change is welcomed, sometimes it is not.

It's a bit like fire.

It can be used creatively as in cooking a meal or firing pottery, or it can be used destructively as in forest fires or arson.

Sometimes change can make improvements in people's lives; sometimes it can get out of hand.

Here is a story we found which we think shows change for the better . . .

Sometimes we can see something that needs changing for the better. Then we need the courage to do something about it. We need to light that small flame in our lives that refuses to go out until we have done what we know we should do.

8.3 Reading: The unseen helper

Objective Christians believe that God acts in the world as an unseen Spirit. This reading looks at the way Jesus explained this to his disciples and then looks at a modern analogy.

Leader: Before he died, Jesus tried to explain to his disciples that the Holy Spirit would come and remind them of his teaching and give them the power to continue his work, without him present beside them.

These are some of the things Jesus said:

‘If you love me, you will obey my commandments; I will ask the Father, and he will give you another Helper, who will stay with you for ever. He is the Spirit who reveals the truth about God.

It is better for you that I go away, because if I do not go, the Helper will not come to you. But if I do go away, then I will send him to you. When, however, the Spirit comes . . . he will lead you into all the truth.’

(John chapter 14, verses 15-17 and chapter 16, verses 7 and 13, *Good News Bible*)

Let’s look at it another way:

How old do you have to be before you can drive a car?

What three things does the law say you must have before a learner-driver can be in control of a car?

1. A provisional licence.
2. L stickers on the front and back of the car.
3. Another driver with you.

It is wise to have a fully-qualified driving instructor with you so that you are taught well right from the start. He or she will show you how to control the car. He will make you aware of all that is happening around you and how to behave towards other road users and pedestrians. You will gradually learn from him and gain confidence by having him there all the time, telling you what to do in every situation.

After a few months the dreaded moment will arrive.

NO! Not when you take your test, but after you have passed it!

It is then that you will be on your own for the first time.

But what your instructor has taught you will come into your mind. You will know by instinct what to do. It will be as though he is sitting there beside you, telling you what to do next and giving you confidence.

That is how the disciples felt when Jesus had left them and gone back to his Father. They were afraid they could not manage without him on their own. But they soon discovered that his Spirit was with them. They knew instinctively what he would have wanted them to do. He had taught them well.

8.4 Visual effect: Flames of the Spirit

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|--------------------|--|
| Objective | To show how the good qualities people possess, which we cannot see, are manifest in their actions which we can see. |
| Preparation | <p>This involves creating a mobile to display during the act of worship and preparing nine short passages to be read out.</p> <p>Divide the group of pupils doing the preparation into nine groups. Give the whole group a list of the 'fruits of the Spirit' as listed in Galatians chapter 5, verses 22-23:</p> <p>Love; joy; peace; patience; kindness; goodness; faithfulness; humility; self-control.</p> <p>Make sure the pupils understand what each concept means by asking them to define them. Write their definitions on the board for later reference.</p> <p>Then allocate one concept to each group and give them a large piece of card (the side of a cardboard box), red, orange and yellow paints and a black marker. Ask them to make a flame and on one side of it write the concept. Agree the size of lettering so it can be read from the back of the room in which it will be used.</p> <p>Whilst they are doing this ask them to think of someone whom they think typifies or brings to life their concept. It can either be someone known to them personally or a public figure. The group should write a short paragraph explaining why they think that person shows that characteristic. On the other side of the flame they should write the name of the person or stick on a picture of them.</p> <p>This can be used as an exercise in team work, encouraging the pupils in each group to divide up the work according to their abilities. Also look for groups who share ideas with other groups as opposed to those who assume it is a competitive activity.</p> <p>Once finished the nine flames can be suspended either from an old bike wheel or an arrangement of wire coat hangers.</p> |
| Leader: | <p><i>(Before the act of worship starts the mobile should be suspended so that the whole group can see it and read the words)</i></p> <p>There are lots of things that exist that we cannot see. Today we are going to think about the good qualities some people have. Christians believe that these good qualities are given by the Holy Spirit who keeps them alight like flames in people's lives.</p> <p>In the Bible a list of these good qualities is given. We would like to tell you about people who we think show these qualities.</p> <p><i>(Then get a representative from each group to read out the passages)</i></p> |

8.5 Reading: Recycling

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| Objective | To show how the Holy Spirit can be seen as a catalyst for change. |
| Optional preparation | Pupils could discuss Booth's ideas for recycling. Were they practical? Could they be put into practice today? What recycling do the pupils know of in their local community? |
| Leader: | <p>William Booth, the founder of The Salvation Army was an early advocate of recycling waste. He put forward his ideas in 1890 in a book called <i>In Darkest England and the Way Out</i>.</p> <p>'I propose to establish in every large town what I may call "A Household Salvage Brigade", a civil force of organised collectors, who will patrol the whole town as regularly as the policeman, who will have their appointed beats, and each of whom will be entrusted with the task of collecting the waste of the houses in their circuit. There are old newspapers, ragged books, old bottles, tins, canisters, etc. We all know what a number of articles there are which are not quite bad enough to be thrown into the dust heap, and yet are no good to us. We put them on one side, hoping that something may turn up, there they remain.' Booth goes on to describe how clothes and shoes would be repaired for the poor and how any money made from the recycling could go to help those in need.</p> <p>Most people today would be willing to have their household rubbish recycled. What is needed is a catalyst - someone who will take action to get others to react and do things.</p> <p>Christians believe that the Holy Spirit acts as a catalyst in their lives and in their communities, motivating and empowering people to change things for the better.</p> |

8.6 Mime: The valley of dry bones

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| Objective | To explain the idea of community spirit. |
| Preparation | <p>As many pupils as desired can play the part of the dry bones. The part of the Headteacher can be acted by the leader unless a volunteer is forthcoming! Pupils will need to be dressed in white trousers and shirts and each have by them on the floor a brightly coloured jumper or shirt. Sound effects of rattling bones would be a plus. If it is possible to use ultra-violet light the effect is suitably spooky.</p> <p>This mime is based on a prophecy of Ezekiel (Ezekiel chapter 37) in which he depicts the people of Israel as dead and in need of revival by God's Spirit.</p> |
| Leader: | <p>This is the story of a Headteacher who had a very nasty dream.</p> <p>The school where this Headteacher worked wasn't a bad school; in fact it was quite popular. But every morning as the Headteacher arrived she felt there was something that was not quite right. None of the teachers ever seemed to smile. The pupils stood around in small groups and some were even on their own. She never heard anyone saying anything nice about anyone else. Most people would just boast about what they had done or bought rather than listen to their friends. If she ever asked anyone for help they looked at her as if she was trying to steal their watch or something. One day as she went home she thought to herself, 'There's no spirit in this school any more. It's really dead.'</p> |

That night as she slept she had a terrible dream.

(All pupils enter and lie down on the floor next to their coloured jumper. Headteacher stands behind them facing the audience)

She dreamt that one morning when she came into school she found nothing but dry white bones lying in all the classrooms. Everywhere she went there was no sign of life; just row after row of dry bones. In terror she cried out, 'Can these dry bones live?'

Whilst she was speaking she heard a rattling noise and before her very eyes the bones began to join together. *(Sounds of rattling and pupils shake a limb as if the bones are joining together)*

The bones were covered with sinews and muscles and then with skin. But there was no breath in the bodies. Again she cried out, 'Can these bones live?' Then there was a noise like a wind and gradually it seemed to breathe life into the bodies, which started to move and take on an individual appearance. *(Pupils come alive and put on the jumpers to show their individuality)*

Then a voice said to her, 'The pupils in your school are like these bones. They are dried up with no hope and with no future. Go back to them and tell them that it is the spirit of a school that makes it come alive. Find the spirit and the school will be full of life.'

Then she woke up and thought, 'Now how do I explain to the school about my dream?'

(All the cast take a bow)

8.7 Drama: Whitsun witness

Objective To highlight the questions the story of Pentecost raises and encourage pupils to debate them.

Preparation The cast should be arranged in an imaginary courtroom. The judge has the longest part but he or she can be sitting at a desk if necessary and have the script in front of him as papers.

Cast in order of appearance: Judge (wearing academic gown); Peter, one of Jesus' disciples; Courtroom attendants 1 and 2; Michelle, a French girl; PC Plod.

The drama will only be effective if the pupils in the audience are familiar with the story of Pentecost. If necessary it should be read before the drama (Acts chapter 2, verses 1-15 and 22-24).

Judge: Name?
Peter: Peter.
Judge: Address?
Peter: No fixed abode.
Judge: Occupation?
Peter: Fisherman - at least I was a fisherman, but now . . .

Judge: Yes?

Peter: Now I'm a preacher.

Judge: A preacher?

Peter: Yes me lud.

Judge: Peter, you are charged that on the morning of the day of Pentecost, you were drunk and disorderly. How do you plead?

Peter: Not guilty.

Judge: Had you on that morning partaken of any spirits?

Peter: *(Laughs)*

Judge: Will the accused please explain what is so funny?

Peter: Well, it depends what you mean by spirits. I hadn't taken alcohol if that's what you mean.

Judge: Of course. What else could I mean? Call the first witness.

Attendant 1: Call the first witness.

Attendant 2: Call the first witness.

(Michelle enters and takes her place)

Judge: What is your name?

Michelle: *(in French accent)* Pardon?

Judge: What is your name?

Michelle: Pardon?

Judge: What is the problem?

Michelle: Je suis Français.

Judge: What?

Peter: She's French.

Judge: That's great, the first witness is French!

Michelle: Me voici à Jérusalem en vacances de la France. J'ai découvert que personne ne pouvait parler Français ici. C'est-à-dire jusqu'à ce que j'aie fait la connaissance de Pierre et ses amis dans la rue. Je les ai entendus louer le Seigneur en toutes langues - y compris le Français. C'est incroyable!

Judge: Can anyone in court translate the testimony of the witness.

Peter: She said, 'I am here in Jerusalem on holiday from France. I found that no one could speak French. That is until I met Peter and his friends in the street. I heard them praising God in every language including French. It was incredible!'

Judge: Amazing. However it is highly irregular for the accused to translate the evidence of an important witness.

Judge: Call the next witness.

Attendant 1: Call the next witness.

Attendant 2: Call the next witness.

Judge: Name?

Police Constable: PC Plod, me lud.

Judge: Please give your report.

Police Constable: At 9 a.m. on the morning of the day of Pentecost, I was proceeding along the High Street in Jerusalem, when I heard the sound of a gust of wind and some shouting. I immediately went to investigate. I discovered twelve Galileans, shouting and praising God in many languages. I said, 'Hello, hello, hello! What's all this then?' Someone shouted, 'Arrest them - they're drunk!' Then the accused said, 'We're not drunk - the pubs aren't even open yet. We are praising God and proclaiming his message.' There were about three thousand people in the crowd at this time.

Judge: I see. In your opinion Constable, were the men drunk or sober?

Police Constable: Well, me lud, they were excited and behaving unusually but they were not behaving objectionably. In other words me lud, they were sober.

Judge: Thank you Constable. Peter, do you wish to make a statement?

Peter: Yes, me lud. The last thing Jesus said to us was that we were to stay in Jerusalem until someone called the Holy Spirit came. So we waited. When the day of Pentecost came, I was with the other followers of Jesus, when a sound like a violent wind filled the room. We saw something like flames of fire resting on each of us. All of us were filled with the Holy Spirit. Suddenly we started to speak in foreign languages. The rest is exactly as the witnesses have said.

Judge: Hm. This is a very unusual case, Peter. Under the circumstances I must accept your explanation of what happened, for I have no other explanation. (*Aside to audience*) Have you? . . . Case dismissed.

Introduction

It is almost inevitable that the prosperity with which Christmas is celebrated by so many, should cause Christians to think of the poor and disadvantaged, and to reflect on the ordinariness of those who celebrated the first Christmas. This theme emphasises that contrast and explores the analogy between Jesus as God's gift to the world and the gifts exchanged at Christmas.

9.1 Prayer

Objective To remember those who will find it hard to celebrate Christmas.

Leader: What a place for you to be born, Jesus!

In that cold stable with the animals looking on. I bet it smelled. I expect Mary was frightened, with only Joseph to help her through the birth.

I guess at Christmas you are thinking of those people who are not having such a good time:

the homeless;
the hungry;
the lonely;
the bereaved;
the sad;
those affected by wars and violence;
and all those who will have to celebrate your birthday on their own.

As we look forward to Christmas, we pause a moment to think of them too.

9.2 Pause for thought: Christmas present

Objective To show that seemingly insignificant gifts can have a big impact.

Leader: If you wanted to give the best and most impressive Christmas present what would you give?

(Get several suggestions from pupils)

For Christians, Christmas is when they celebrate God giving his best gift to the world.

How did God do this?

He chose the most insignificant country
and the most insignificant village
and the most insignificant family
and gave his gift - a baby.

Christians believe that that gift of the baby Jesus has influenced more people than anything else in the world.

Often we feel insignificant, especially when we look at all the problems in the world, and we wonder what effect we can have.

Christmas is a time to remember that sometimes the most insignificant things can have the biggest effect.

9.3 Story: The legend of the mistletoe

Objective To show that even when we are celebrating we have to think before we act.

Leader: Most Christmas decorations have mistletoe in them and we all know why!

A story is told of a family who lived in a big old house in Victorian times. They had a huge party on Christmas Day. There were lovely decorations everywhere including a big bunch of mistletoe in the hall.

After dinner the children decided to have a game of hide and seek. The six boys stayed in the hall and the six girls went off to hide. When a boy found a girl he had to bring her back to the hall and kiss her under the mistletoe.

But one girl completely disappeared. Even when the game was over she refused to come out when the others shouted. They even looked outside, but there was no sign of her and it was snowing hard. In fact many people searched for her all that night and for several days after but she was never found.

Many years later the house was sold to another family. In clearing out the house they found a big old wooden chest in the attic and prised open the lid. There was the missing girl still in her party dress.

Why had she not called for help? The lid of the wooden chest had been too heavy for her and she had soon used up the air inside.

Sometimes in life it is easier to get into things than it is to get out again. What seems like a good idea and a good laugh can turn out to be very dangerous.

Sometimes we get in with a bad crowd of friends and find it difficult to break free of them. We end up doing what they want rather than what we want. Sometimes we can start a bad habit which becomes an addiction and the whole thing gets out of control because we didn't see the danger. Drugs are an example of something that can seem like fun, can lead to an addiction and for some people end in death.

At Christmas most people concentrate on having fun and that is good, but in having fun we need to make sure we don't climb into something we won't be able to get out of.

9.4 Bible story: The shepherds and the angels

Objective To show God's interest in ordinary people.

Preparation It is unlikely that many pupils will ever have met a shepherd and so they may not see them as representing ordinary people. Pupils could be invited to identify a modern equivalent of shepherds spending the night in the fields guarding their sheep from wild animals. Perhaps lorry drivers in an all night

lorry park guarding their vehicles; or nurses looking after a hospital ward at night. Pupils could rewrite the story using the modern analogy they have chosen and read that out as well as the following passage.

Leader: For Christians the visit of the shepherds to see Jesus just after he was born is important because it shows that God chose ordinary people first to tell about this special baby. This is another story that makes them think that God is interested in ordinary people and not just important or religious people.

‘There were some shepherds in that part of the country who were spending the night in the fields, taking care of their flocks. An angel of the Lord appeared to them, and the glory of the Lord shone over them. They were terribly afraid, but the angel said to them, “Don’t be afraid! I am here with good news for you, which will bring great joy to all the people. This very day in David’s town your Saviour was born - Christ the Lord! And this is what will prove it to you: you will find a baby wrapped in strips of cloth and lying in a manger.”

Suddenly a great army of heaven’s angels appeared with the angel, singing praises to God:

“Glory to God in the highest heaven, and peace on earth to those with whom he is pleased!”

When the angels went away from them back into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened . . .”

So they hurried off and found Mary and Joseph and saw the baby lying in the manger. When the shepherds saw him, they told them what the angel had said about the child. All who heard it were amazed at what the shepherds said.’

(Luke chapter 2, verses 8-18, *Good News Bible*)

9.5 Reading: Refugees

Objective To encourage pupils to have empathy with the aspirations of refugees.

Leader: Shortly after Jesus was born his parents learnt that their lives were in danger, so they fled as a family to another country where they stayed until they heard it was safe to return home.

Three million Afghan refugees are living in Pakistan waiting to go home. The Salvation Army is just one of the welfare agencies working with the refugees. At Ghazi 100,000 refugees are living in a camp supervised by the Army. Major David Burrows, when he was responsible for the camp, ensured that the Islamic religion of the refugees was respected by the Christian movement in which he serves. Some of the Afghans would like The Salvation Army to go back with them to continue practising, although not preaching, their faith.

Most of the Afghans living at Ghazi come from villages. They have been farmers and have worked at the traditional crafts of their people. Having nothing to do in the refugee camps meant that their morale dropped and that illness increased. Also they needed money. Some earned a small income by setting up small shops or working as day labourers in the nearby town; but most families had no income at all.

The Salvation Army set up a vocational training scheme. Skilled people were employed to teach skills to young people. Those whose parents had been killed

in the fighting were given first priority so that they would be able to earn their own income later.

Many refugees had to leave their tools behind in Afghanistan. A loan fund was set up to enable people to restart their professions. Medical teams have been trained to meet the refugees' needs for primary health care. Separate male and female facilities are provided in accordance with Afghan customs.

First aid facilities are vital as small children are often in need of treatment. Unstable stoves for cooking and heating in the mud houses and tents, together with the overcrowded conditions, result in many accidents.

A return to Afghanistan is what the refugees dream about. They are a proud people who would rather be self-sufficient than dependent. They are grateful for what has been done for them, but they want to be free to go home.

9.6 Drama: Room for Jesus

Objective To encourage pupils to reflect on their personal reactions to poverty and to examine the Christian belief that we serve God by meeting the needs of others.

Preparation The scene is set in the local high street, six days before Christmas. The name of the high street should be displayed on the wall. The cast should wear outdoor clothing appropriate to their roles. The narrator needs to be off stage with a microphone or positioned to one side where he or she can be clearly heard.

Cast: In order of appearance: Social Worker; Posh Lady 1; Posh Lady 2 (optional); Shopper; Joker; Father and Daughter; Fifth or Sixth Former; Housewife; Tough; Mary and Joseph pushing push-chair with baby doll in it.

The social worker has the longest part but can carry a clip board and pen, enabling the part to be written down.

Scene 1

(All the cast walk up and down the stage as if they were a crowd walking along a street. Members can stop occasionally and pretend to window shop. The social worker approaches each person in turn. Once they have finished speaking they rejoin the crowd)

Narrator: The scene is set in ____ Street (*name local street*) six days before Christmas.

Social Worker: Excuse me, can you help me? I'm a social worker and I have one homeless family left with nowhere to go for Christmas. Can you help?

Posh Lady 1: I'm sorry but I've got an appointment at the hairdressers. I've got no time to help you.

Posh Lady 2: And I must go and buy some new shoes from ____ (*name local department store*).

Social Worker: No time at all?

Ladies: We're just too busy.

Social Worker: Excuse me, can you help me? I know a family that needs a home over Christmas. Could you take them?

Shopper: I'm sorry, I'd like to help but I've spent all my money. I couldn't afford to help.

Social Worker: No money at all?

Shopper: I've told you, I'm broke. (*Empties pockets*)

Social Worker: Excuse me, please can you help? I've got a family here that needs a home over Christmas. Can they come and live with you?

Joker: What's this then? Am I on candid camera? (*Looks around the street*) Where are the TV cameras?

Social Worker: No, I mean it. I need your help.

Joker: Don't be stupid, I can spot a joke!

Social Worker: Excuse me, can you help? I'm a social worker and I know a family that needs somewhere to go over Christmas. It's a mother and father and small child. Can you help?

Father: Certainly not. I don't give to charity. Anyhow, Christmas is a time for the family.

Daughter: Dad, can I give my toy for the baby to have?

Father: Don't be silly, those sort of people don't deserve help.

Social Worker: So you can't take this family in?

(*Father and Daughter walk off, the Father dragging the Daughter who still holds out her toy*)

Social Worker: Excuse me, please can you help? I know a family that has got nowhere to go over Christmas. Can you take them home?

Pupil: I'm sorry but I've got exams after Christmas. I'll be too busy revising.

Social Worker: But the family have a small child who will have no proper Christmas.

Pupil: A little kid would make too much noise.

Social Worker: So you won't help?

Pupil: I've told you, I've got exams. (*Pushes past Social Worker*)

Social Worker: Excuse me, please can you help? I'm a social worker and I've a family here with nowhere to go over Christmas. Can you take them in?

Housewife: I'd like to help but I've got a houseful of relatives staying over Christmas.

Social Worker: It would only be three extra.

Housewife: I'm sorry, but I've even got someone sleeping on the settee. There's just no room.

Social Worker: Excuse me please. I know a family that needs a home over Christmas. Can you help?

Tough: So what? What do you expect me to do?

Social Worker: Well, could you look after them?

- Tough:** *(Grabs Social Worker by lapels)* Why don't you do something yourself? I don't care.
- Social Worker:** *(To himself or herself)* Why should I help? I've done my best. I can't help it if _____ *(Town name)* is full of hard-hearted people this Christmas.
- Social Worker:** *(Approaches family)* I'm sorry, but I just can't find anyone to help you. You'll just have to do the best you can. Try and keep warm and get plenty to eat. I'll see you in the New Year. Happy Christmas.

Scene 2

(All the cast plus the social worker stand in a line at the back of the stage with their backs to the audience. Mary and Joseph stand next to each other in the centre of the stage with the push-chair in front of them. All stand still while the narrator speaks)

- Narrator:** These are words that Jesus spoke: 'I was hungry but you would not feed me, thirsty but you would not give me a drink; I was a stranger but you would not welcome me in your homes, naked but you would not clothe me; I was sick and in prison but you would not take care of me.' (Matthew chapter 25, verses 42-43, *Good News Bible*)
- Cast:** *(All those with their backs to the audience turn and say)* But Lord, when did we see you?
- (One by one the cast members recognise that the family represent Mary, Joseph and Jesus. They move forward and apologise and then take up the position suggested in order to form the traditional nativity scene)*
- Ladies:** I'm sorry we were too busy, Jesus. *(Angels)*
- Shopper:** I'm sorry I was so mean, Jesus. *(First king)*
- Joker:** I'm sorry I thought you were a joke, Jesus. *(First shepherd)*
- Father:** I'm sorry I rejected you, Jesus. *(Second king)*
- Daughter:** Here you are, Jesus. It's my favourite toy. *(Kneels as page to second king)*
- Pupil:** I'm sorry my exams seemed more important than your need. *(Second shepherd)*
- Housewife:** I'm sorry, Jesus. If I'd known it was you, you could have had a room in my home. *(Third shepherd)*
- Tough:** I'm sorry I didn't want to know. *(Third king)*
- Social Worker:** I was only prepared to ask other people to help. I'm sorry I wasn't prepared to help you myself.
- (Goes and shakes hands with Mary and Joseph, then picks up baby and holds it in his or her arms)*
- Narrator:** The Bible says this about Jesus: 'He was in the world; but the world, though it owed its being to him, did not recognise him. He came to his own, and his own people would not accept him. But to all who did accept him, he gave the right to become children of God.' (John chapter 1, verses 10-12, *Revised English Bible*)

9.7 Mime: The gift

Objective Christians see Jesus as God’s special gift to the world. The mime shows how the gift is constantly on offer even when the initial reaction is rejection or suspicion.

Preparation This mime has two characters the Giver and the Receiver. They stand either side of a table. The mime represents the suspicion of the Receiver and how it is overcome by the Giver. If desired the following quote from the Bible can be read out before or after the mime.

Quote: Jesus was ‘in the world, and though God made the world through him, yet the world did not recognise him. He came to his own country, but his own people did not receive him. Some, however, did receive him and believed in him; so he gave them the right to become God’s children.’ (John chapter 1, verses 10-12, *Good News Bible*)

- 1 Giver and Receiver face the audience.
- 2 Giver turns to face Receiver and offers an imaginary gift, arms outstretched.
- 3 Receiver immediately turns away shielding eyes from the gift in fear and rejection.
- 4 Receiver peeps between hands as Giver offers gift once more.
- 5 Receiver refuses it, turning back completely on it, arms folded, stamping one foot.
- 6 Twice the Receiver turns and looks again; each time the Giver offers the gift once more and each time the Receiver rejects it by turning and stamping his foot.
- 7 The Giver places the gift on the table and beckons for the Receiver to pick it up and receive it.
- 8 Receiver glances at it; then, embarrassed but curious, takes gradual steps towards the gift.
- 9 Once at the table the Receiver bends down and looks at the gift. Stands upright looking puzzled. Establishes with the Giver that it really is for him or her, by mouthing ‘For me?’ Giver nods acknowledgement.
- 10 Then the Receiver, looking amazed, touches the gift, undoes the bow, carefully opens the box and reaches inside. Then, overcome with thankfulness and excitement, mouths the word ‘Wow!’
- 11 Receiver rushes over to the Giver and shakes by the hand or embraces.

Introduction

For Christians, the death and resurrection of Jesus show his unique role in the course of human history. The beliefs surrounding Easter are not easy to explain; this theme approaches them by looking at symbols and analogies. The reactions of those who witnessed the first Easter are examined and pupils are invited to look at their own attitudes to betrayal, suffering and death.

10.1 Prayer: For those in power

Objective To make pupils aware of the responsibility that comes with power.

Leader: The many are not always right and the few are not always wrong. We remember that the people who killed Jesus misused their power and authority. So just now we think of people everywhere who have power and authority over us and the world.

We think of politicians. As they decide how we are going to live, may they make good decisions that will help us all.

We think of the police who try to keep law and order. May they always be fair and just.

We think of employers and trade unions. May they always act with wisdom and integrity.

We think of each other. Help us always to put others first as we lead our daily lives.

10.2 Pause for thought: Peter and Judas

Objective To show how the events leading up to the death of Jesus showed the feelings of his friends in their true light. To show the decisions we face when our friendships are under pressure.

Leader: In the week before Jesus died two of his friends let him down. They were both in a position to help him escape death and they did nothing.

Jesus knew that the tide of public opinion had turned against him and that he was likely to be arrested and sentenced to death for his outspoken views.

One of his friends, Judas, told the police where to find Jesus so that they could arrest him quietly, away from the crowds. The authorities paid him a bribe for his trouble.

Another friend, Peter, was outside the courthouse when Jesus was being put through a rigged trial. He refused three times to admit that he knew Jesus, when he could have stood as a witness for Jesus' defence.

When Jesus died, both men knew that they had contributed to his death, and that they had betrayed him at the time when he had needed their friendship most.

At some time we have all let down friends who were relying on us. *(Pause)*

It's not a good experience . . .

I feel angry that I lost my bottle
I feel frightened of what the other person will say or do
I am struggling inside to decide whether to admit I am wrong and ask for forgiveness.

Peter and Judas must both have had these feelings. The difference between them was the way they dealt with the situation.

Judas went off on his own and threw away the bribe he had accepted from the authorities. He was too proud or too cowardly to admit his mistake to Jesus' other friends. He became despairing and committed suicide.

Peter stayed with the group of Jesus' friends and suffered the guilt he felt. When Jesus had risen from the dead he appeared to Peter and forgave him three times for the three times he had betrayed him. Peter was able to accept Jesus' forgiveness and enter into a new relationship that was stronger than before.

When we have let someone down we have to choose between the Peter reaction and the Judas reaction.

Do you choose the Judas reaction that leads to the death of the relationship?
(Pause)

Do you choose the Peter reaction that leads to a new stronger relationship?
(Pause)

We know that when we let someone down it is hard to overcome our pride or our fear and ask for forgiveness. It is a difficult choice to make.

But think for a moment . . . when someone has let us down, they too face that same difficult decision. What will it be: the Judas reaction or the Peter reaction?

10.3 Poem: One solitary life

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|-----------|--|
| Objective | This poem, written from a Christian point of view, emphasises the impact Jesus has made on the world despite not having the customary signs of greatness. |
| Leader: | <p>Here is a man who was born in an obscure village, The child of a peasant woman. He grew up in another village. He worked in a carpenter's shop until he was thirty. And then for three years he was an itinerant preacher.</p> <p>He never wrote a book. He never held office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city.</p> |

He never travelled more than two hundred miles from the place where he was born.

He never did one of the things that usually accompany greatness.
He had no credentials but himself.

When he was still a young man the tide of public opinion turned against him.
His friends ran away.

He was turned over to his enemies.

He went through the mockery of a trial.

He was nailed to a cross between two thieves.

While he was dying his executioners gambled for the only piece of property he had on earth and that was his coat.

When he was dead he was laid in a borrowed grave through the pity of a friend.

Nearly twenty centuries have come and gone and today he is seen as a central figure in the history of the human race.

I am not exaggerating when I say that
all the armies that have ever marched
and all the navies that have ever sailed
and all the parliaments that have ever sat
and all the kings that have ever reigned
put together have not affected the life of mankind on this earth
as has that one solitary life.

10.4 Reading: Joy from suffering

Objective To explain how the new life of Jesus' resurrection resulted from the suffering of his death.

Leader: You never see a picture of Jesus laughing. All artists paint him looking like a passport photograph - as though we might not recognise him as a religious man if he had a smile upon his face!

But the accounts we have of his life show that he was a happy person who liked going to parties and weddings.

People sometimes say, 'If Jesus was the Son of God, why did he not escape when the Roman soldiers came to arrest him? Why go through all those beatings and the agony of dying nailed to a cross?'

When you see a mother with her first baby would you ask, 'How could you go through the discomfort of pregnancy and the agony of labour to give birth?' No, we know that mothers gladly put up with all the pain for the joy of having a baby. They know beforehand that no pain equals no baby.

Christians believe that three days after Jesus died he rose to life again. The story of the resurrection shows how new things can come from great effort and pain, and that new life can come from death.

In trying to prepare his followers for his death Jesus said to them, 'Unless a grain of wheat falls into the ground and dies, it remains that and nothing more; but if it dies it bears a rich harvest.' (John chapter 12, verse 24, *Revised English Bible*)

10.5 Reading: Living with loss

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| Objective | To encourage pupils to look at how we deal with our love for someone once they have died. |
| Optional preparation | <p>This subject is probably best dealt with in a smaller group and where there is time to deal with each pupil's reactions.</p> <p>Pupils could be invited to discuss the following questions. Their views could be read out after the reading.</p> <p>In what sense was the girl's grandmother still with her?</p> <p>Why are people afraid to discuss death?</p> |
| Leader: | The Salvation Army publishes a weekly newspaper called <i>The War Cry</i> . Each week it has a problem column called 'Listening Ear'. Instead of an agony aunt, the letters are answered by a husband and wife who are experienced counsellors. The answers they give emphasise the right of the individual to run his or her own life but also reflect Christian values. |
| Letter: | My grandmother died 12 months ago. I was very upset and although I have learnt to accept her death, I feel I will never get over it. We were very close. She used to take me on holiday with her. |
| Reply: | <p>The death of your grandmother has shown just how deep and strong this loving relationship was. You say you have accepted the fact of her death, but you will never 'get over it'. In one sense this is true, because life will never be quite the same again. We want you to realise, however, that the love she brought into your life will never be lost.</p> <p>It belongs to you as a precious possession that will give your other relationships a quality they might never have had. We are in the debt of all those who have loved us. The grief you feel can be seen as the cost of being loved by her.</p> <p>After 12 months the pain of your grief should be diminishing to some extent. When this happens you should not see it as a betrayal of that love. You will be learning how to love in a different way. Some bereaved people continue their grieving in such a way as to do themselves emotional damage. They go through life feeling sorry for themselves. When this happens their sorrow becomes morbid and it is no longer natural or right. An understanding friend or counsellor can help to prevent this.</p> <p>When you think about the lovely holidays you had with your grandmother - and all the other happy times you shared - don't simply 'remember' but try to 're-experience' them. Use your imagination to relive them. In this way they will become increasingly precious to you, whereas simply to remember them 'from the outside' can emphasise your loss.</p> <p>Learning to accept such a loss is a hard lesson. You are trying to come to terms with loving your grandmother in a different way.</p> |

10.6 Reading: The Song of the Suffering Servant

Objective To explore the Christian belief that the suffering of Jesus has benefits for his followers.

Leader: Jews and Christians believe that God suffers on behalf of his people. This is not an easy idea to understand. The Jewish prophet Isaiah wrote a poem about this idea. The poem is called ‘The Song of the Suffering Servant.’ Christians think it describes Jesus, whom they believe is the Son of God.

Christians read this poem in their services at Christmas and Easter as a reminder that the suffering and death of Jesus can help those who suffer today. A salvationist has taken the poem and rewritten it in modern language.

You may find it difficult to believe what I am going to tell you.
You may find it hard to swallow that this was God’s method of showing us his power!
But this is what actually happened.

He sent his son into our world to live as an ordinary man.
This son grew up before God like a young plant,
like a strong tree growing from barren ground.
It was something deeper than physical looks
that attracted people to him.
The authorities felt that his face didn’t fit.
Anyone in a position of power tended to despise and reject him,
And so he knew what it was like to suffer,
he was no stranger to grief.
Many people found that they couldn’t face up to what he was saying
and so they turned on him and tried to destroy his character.
He came to share our experience of suffering
and finished by carrying away our sorrows.
Yet he assumed that he had failed
and that even God had turned against him.
But on the contrary God has used his mental and physical suffering
to remove our pain;
the battering he received can relieve our guilt about sin;
his cruel death can enable us to live life fully;
the beatings he received can lead to our health.

We tend to behave like sheep and stray from the safe path.
We go our own way and ignore the love God has for us;
and yet God has chosen not to punish us;
but to use his suffering to rid us of all our wrong doing.
It does not seem fair that he should have to suffer on our behalf;
but because he obeyed God to the bitter end
he has had the joy of seeing many people turn to God.
All this happened because of the way he lived.

10.7 Reading: Lights in Darkest England

Objective To show how good can overcome evil as light overcomes darkness.

Leader: When Christians speak of Easter they often refer to Jesus as a light coming into a dark world; the darkness of death being conquered by the light of his resurrection from the dead.

Christians try to bring light to dark situations in the world. This story is about matches, but at a deeper level it is about the change that was made in people's lives as a result of Christian action.

In the 1890s the people who made matches suffered from a disease called necrosis or 'phossy jaw'. Many of these poorly-paid workers used to eat their meals while they were working. Most matches were made of phosphorus and the poison which transferred from their hands to their gums caused a painful and disfiguring disease. Phosphorus has luminous qualities so in a dark room a sufferer's jaw could be seen to glow.

There had been protests about this dangerous disease from trade unions and individuals; there had been strikes; there were even government regulations to protect the workers; but the problem still existed.

William Booth, the man who started The Salvation Army, decided to act. In May 1891 he opened his own match factory in East London. Safety matches which did not contain poison had recently been invented, but they were not being made on a large scale. Booth decided that he would only make safety matches. He employed about one hundred people in a well-aired and comfortable building with facilities for washing and tea-making. His employees were paid almost double the wages earned by other match makers.

The matches from Booth's factory were soon on sale. 'Lights in Darkest England' they were called. Adverts listed the names of all the shopkeepers who stocked them. Gradually public opinion changed and people promised to buy only safety matches.

Ten years later the public had been won over; 'phossy jaw' had died out and William Booth sold his match factory.

10.8 Narration: The Paradox Party

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| Objective | To look at the beliefs Jesus' followers promoted after his death and resurrection. |
| Preparation | This can be a useful activity at the time of elections. After studying the manifesto of the Paradox Party, pupils should be invited to discuss and write the manifesto for their 'Ideal Party'. They could cover the subjects of Justice, Defence, Finance and Health. In the Act of Worship they can put across their manifesto after that of the Paradox Party. |
| Narrator: | Jesus' followers were not a political party in the sense that they tried to rule the country, but they did have a manifesto of beliefs which they tried to put across. |
| Party Leader: | We support Jesus, the leader of the Paradox Party. He was crucified; we saw him die with our own eyes, but we have also seen him alive since his death. We believe he is with us even although we cannot show him to you. I have asked other party members to explain some of the ideas Jesus put forward. |
| Member 1: | Let me explain to you our ideas on justice: 'Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you; forgive others, and God will forgive you. Love your enemies.' |
| Member 2: | Our defence policy may also seem strange. It used to be said 'An eye for an eye and a tooth for a tooth.' But now we are saying, 'Do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap you on your left cheek too.' |

Member 3: Here is our policy on money and wealth. 'Do not store up riches for yourself here on earth, where moths and rust destroy, and robbers break in and steal. Instead, store up riches for yourselves in heaven, where moths and rust cannot destroy, and robbers cannot break in and steal. For your heart will always be where your riches are.'

Member 4: Our policy for a healthy life depends on being prepared to risk our lives. As Jesus said, 'Whoever wants to save his own life will lose it, but whoever loses his life for my sake will save it. Will a person gain anything if he wins the whole world but is himself lost or defeated?'

Party Leader: We intend to promote these ideas from now on as our manifesto for changing the world. Will you join the Paradox Party?

(Bible references used: Luke chapter 6, verse 37; Matthew chapter 5, verse 44; Matthew chapter 5, verses 38-39; Matthew chapter 6, verses 19-21; Luke chapter 9, verses 24-25)

Ways you can use this book

In compiling this book we have always had in mind the picture of a pick'n'mix sweet counter. It is your responsibility to select material and adapt it to the needs of the pupils you are working with.

We suggest below ways in which you can make use of the material in this book.

1 Straightforward use as it stands

You may see two or three items within a theme and feel you could use them as they are with a group of pupils.

2 Selecting single items

You may want to dip into this book and select single items that you can use with material from other sources to construct an act of worship.

3 Adapting items

Working with teachers we have found that they have an instinct for what will work well with their pupils, and that they adapt the resources they find to meet the needs of their pupils. Those less experienced at leading school worship may want to seek help in adapting the materials they find here to the needs of the pupils with whom they will be working.

4 Sparking ideas

Because so many people have been involved in writing this book we hope you will find lots of different ideas that might spark off ideas of your own and lead you to create something new.

The teachers who tried out these resources in their schools gave us this advice:

Although it is hard to find time to prepare it is worth it. The pupils learn more and enjoy it better. This is especially true of drama which has its biggest impact on the first performance, so it is worth getting it right first time.

Involving pupils and other members of staff adds to the impact of the act of worship.

Don't be afraid to try something new. Adapt the material when necessary and then give it a go.

Index of Bible References

Bible references are given using a standard procedure.

Isaiah 53 means Isaiah chapter 53.

Acts 6, 7 means Acts chapters 6 *and* 7.

Matthew 5:44 means Matthew chapter 5 verse 44.

Matthew 5:10-12 means Matthew chapter 5 verses 10 to 12 inclusive.

Joshua 6:15-16, 20 means Joshua chapter 6 verses 15 to 16 *and* verse 20.

Following each Bible reference is the number and title of each section of the book where it appears.

Old Testament

| | | |
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| Joshua 6:15-16, 20 | 7.3 | Tuning in |
| Psalms 8:3-4 | 7.2 | World view |
| Psalms 139:17-18 | 7.4 | God's greatness - our freedom |
| Isaiah 53 | 10.6 | The Song of the Suffering Servant |
| Ezekiel 37 | 8.5 | The valley of dry bones |

New Testament

| | | |
|-------------------------|------|-------------------------------------|
| Matthew 5:10-12 | 4.3 | Facing opposition in Czechoslovakia |
| Matthew 5:14-16 | 5.4 | Light box |
| Matthew 5:38-39 | 10.8 | The Paradox Party |
| Matthew 5:44 | 10.8 | The Paradox Party |
| Matthew 6:25-34 | 3.4 | Why worry? |
| Matthew 6:19-21 | 10.8 | The Paradox Party |
| Matthew 7:1-2 | 1.8 | The Incredible Mystery Man |
| Matthew 18:2-5 | 3.5 | The humble mind |
| Matthew 18:23-35 | 3.8 | True forgiveness |
| Matthew 21:28-31 | 6.6 | Who tells me what to do? |
| Matthew 25:14-29 | 7.6 | The parable of the talents |
| Matthew 25:42-43 | 9.6 | Room for Jesus |
| Matthew 26:14-16, 47-50 | 10.2 | Peter and Judas |
| Matthew 26:57-58, 69-75 | 10.2 | Peter and Judas |
| Matthew 27:3-9 | 10.2 | Peter and Judas |
| Mark 12:31 | 1.8 | The Incredible Mystery Man |
| Luke 2:7 | 9.1 | Prayer |
| Luke 2:8-18 | 9.4 | The shepherds and the angels |
| Luke 6:27-28 | 1.7 | Being spat at |
| Luke 6:37 | 10.8 | The Paradox Party |
| Luke 9:24-25 | 10.8 | The Paradox Party |
| Luke 10:29-37 | 6.3 | Room at the inn |
| Luke 15:11-32 | 6.6 | Who tells me what to do? |
| Luke 18:9-14 | 2.3 | The Director and the Dossier |
| Luke 22:39-46 | 6.6 | Who tells me what to do? |
| John 1:5 | 10.7 | Lights in Darkest England |
| John 1:10-12 | 9.6 | Room for Jesus |
| John 1:10-12 | 9.7 | The gift |
| John 12:24 | 10.4 | Joy from suffering |

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| John 14:15-17 | 8.3 | The unseen helper |
| John 16:7, 13 | 8.3 | The unseen helper |
| John 21:1-19 | 10.2 | Peter and Judas |
| Acts 2:1-13 | 8.2 | Change |
| Acts 2:1-15, 22-24 | 8.7 | Whitsun witness |
| Acts 6, 7 | 4.6 | The death of Stephen |
| 1 Corinthians 12:14-26 | 5.8 | The body |
| 1 Corinthians 13:4-7 | 1.1 | Love never gives up |
| Galatians 5:22-23 | 8.4 | Flames of the Spirit |
| Galatians 6:7 | 2.1 | The harvest of our lives |
| James 2:1-6 | 1.4 | Fashion show |

Cross-references

A number of the items in this book could, with little or no adaptation, be used in other themes. The list below gives these cross-references.

Theme 1: Love

- 3.2 What spot?
- 3.7 Slum Sisters at work
- 8.4 Flames of the Spirit
- 10.5 Living with loss

Theme 2: Thankfulness

- 9.7 The gift

Theme 3: Humility

- 2.1 The harvest of our lives
- 2.3 The Director and the Dosser
- 5.2 For school leavers

Theme 4: Opposition to evil and injustice

- 1.7 Being spat at
- 5.6 Our reactions to AIDS
- 6.4 Soup run
- 7.1 Our world - our responsibility
- 10.7 Lights in Darkest England

Theme 5: Our community

- 1.4 Fashion show
- 4.1 Leaving home
- 6.1 Teamwork
- 7.6 The parable of the talents
- 8.1 Inspiration
- 8.2 Change
- 9.3 The legend of the mistletoe
- 10.2 Peter and Judas

Theme 6: The family of mankind

- 1.2 Prayer stimuli
- 1.5 Friendship is ...
- 2.4 Rich and poor
- 2.7 Castaways
- 3.6 Which way for safety?

- 3.7 Slum Sisters at work
- 4.5 People with AIDS
- 7.3 Tuning in
- 9.5 Refugees

Theme 7: The world around us

- 2.2 Good news
- 6.2 Prayer

Theme 10: Easter

- 6.6 Who tells me what to do?

Acknowledgements

Contributors

We are very grateful to the following people who have contributed to the text of the book. After their names we have given the name of the Salvation Army congregation (corps) to which they belong. For those who are teachers we have also given the name of their school.

| | | |
|--------------------------|----------------------|--------------------------------------|
| Helen Cameron | Oxford Citadel | |
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| Margaret George | Willenhall | Parkfield High School, Wolverhampton |
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| Helen Myers | Staines |
| Lesley Nicholson | Croydon Citadel |
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| | | |
|------------------|---|-------------------------|
| Geraldine Brill | Chichele Girls' Comprehensive School | Rushden |
| Jenny Burns | The Manor, Cheadle Hulme | |
| Margaret Durrant | Henry Harbin Technical High School, Poole | Boscombe |
| Melvin Gulston | Rainham Mark Grammar School | Gillingham |
| Thomas Hewat | Ecclesfield School | Sheffield Langsett Road |
| Audrey Hopkins | Greenlands High School, Blackpool | |
| Joanne James | The Manor, Cheadle Hulme | Manchester Citadel |

Patricia Langley
Andrew Millett
Edgar Mitchell
Marie Robson
Ruth Smith
Stanley Turnbull

Greenlands High School
Rochester Grammar School for Girls
Kingsbury High School
Adwick School
Maesteg Comprehensive School
Huxlow School, Irthlingborough

Blackpool Citadel
Gillingham
Harrow
Doncaster
Swansea Citadel
Rushden

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- 3.3 *Listening Ear*, Harry and Margaret Dean, The Salvation Army
- 3.7 *God's Army*, Cyril Barnes, Lion
- 3.8 *Tumble to it*, Bill & Joan Metcalfe
- 6.4 Schools Information Service GCSE pack
- 6.7 *Ships in the Night*, Joy Webb, The Salvation Army
- 8.5 *Darkest England and the way out*, William Booth, Charles Knight & Co

Extracts and ideas were also taken from *The War Cry* and *All the World*.

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Cover

The photograph on the front cover is by courtesy of Monks Park School, Bristol.

Special thanks

This book has resulted from the Salvation Army School Worship Project. The task of coordinating and editing this book was greatly helped by the following people, to whom our personal thanks are due:

Our families: Martyn, Wes and Louise for their patience and support;

The Department of Employment (for whom Helen and Wes work) for their practical support at all stages, and for the personal encouragement of David Main;

The Youth Department of The Salvation Army for sponsoring the Project;

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*Helen Cameron and Janet Hedge
Editors and Project Coordinators*

1. The first part of the report deals with the general situation of the country and the progress of the work during the year.

2. The second part of the report deals with the results of the work during the year.

3. The third part of the report deals with the financial statement of the year.

4. The fourth part of the report deals with the general remarks of the committee.

5. The fifth part of the report deals with the conclusions of the committee.

6. The sixth part of the report deals with the recommendations of the committee.

7. The seventh part of the report deals with the summary of the work.

8. The eighth part of the report deals with the general remarks of the committee.

9. The ninth part of the report deals with the conclusions of the committee.

10. The tenth part of the report deals with the recommendations of the committee.

11. The eleventh part of the report deals with the summary of the work.

12. The twelfth part of the report deals with the general remarks of the committee.

13. The thirteenth part of the report deals with the conclusions of the committee.

14. The fourteenth part of the report deals with the recommendations of the committee.

15. The fifteenth part of the report deals with the summary of the work.

16. The sixteenth part of the report deals with the general remarks of the committee.

17. The seventeenth part of the report deals with the conclusions of the committee.

18. The eighteenth part of the report deals with the recommendations of the committee.

19. The nineteenth part of the report deals with the summary of the work.

20. The twentieth part of the report deals with the general remarks of the committee.

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About The Salvation Army

What is The Salvation Army?

The Salvation Army is an international Christian organisation dedicated to worshipping God and helping anyone in need.

It works in 93 countries and is involved in a wide range of evangelistic, educational, medical, social and developmental projects. There are more than 2,600 Salvation Army centres in the UK today.

The Salvation Army was started in 1878 by William Booth, a former Methodist minister who sought to alleviate the poverty he found in the East End of London with 'soup, soap and salvation'.

What does The Salvation Army believe?

The Salvation Army is a distinctive Christian denomination but in the Protestant free church tradition.

Its main beliefs are reflected in the themes of this book and are in line with the mainstream of Christian thought.

The Salvation Army will help people without regard to race, religion or beliefs. In offering help the Christian motivation and values of The Salvation Army are always clear, but it is for each person to decide their own response. The same is true of this book.

Salvation Army School Visitors

Schools are invited to contact their local Salvation Army (see telephone book) if they would like someone to visit their school. The Salvation Army Schools Information Service can offer the following materials about the work of The Salvation Army:

- a range of leaflets and information sheets;
- a study pack for GCSE pupils;
- loan of videos.

These are all available free of charge from The Schools Information Service, 101 Queen Victoria Street, London EC4P 4EP.

About CEM

What is CEM?

The Christian Education Movement is an ecumenical educational charity which works throughout the United Kingdom. It aims:

- to enrich, develop and improve religious and moral education in schools;
- to increase awareness of the importance of values in education;
- to foster and promote Christian concerns in education with intellectual honesty and seriousness.

Although Christian in origin, CEM takes an educational view of RE and supports the teaching of other major world faiths.

How does it work?

CEM fulfils these aims:

- by working in co-operation with heads of schools, teachers and local education authorities;
- by arranging national and local courses for teachers, pupils, parents and other interested people;
- by publishing materials for teachers and for classroom use;
- by research and work on curriculum development;
- by offering an advisory service through its staff and offices;
- by supporting the work of the Professional Council for Religious Education, especially in organising local and regional RE groups.

How is it supported?

CEM is supported by local education authorities, churches, trusts and the subscriptions of schools and individuals. It is a partnership between all these interests in the service of children and young people. The Department of Education and Science recognises its work.

How can I find out more about it?

To receive further details of CEM resources and subscription services, send to the address below.

Christian Education Movement, Royal Buildings, Victoria Street, DERBY, DE1 1GW.

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DRAWN TOGETHER

These resources have been drawn together from material used by the Salvation Army in worship with young people. They have been tried out in schools, and edited to make them educational in focus, bearing in mind the requirements of the 1988 Education Act.

You will find:

- Prayers and stimuli for writing prayers
- Reflections
- Readings and stories
- Accounts of personal experience
- Drama and Mime

The resources are arranged into the following themes:

- Love
- Thankfulness
- Humility
- Opposition to evil and injustice
- The world around us
- The Family of Mankind
- Our Community
- The Holy Spirit
- Easter and Christmas

RESOURCE
FOR
BROADLY
CHRISTIAN
ACTS
OF
WORSHIP

OVER
ELEVEN

